

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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FRIDAY, MAY 10, 1889.

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A L O F A S

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## SERVICES FOR SUNDAY, MAY 12, 1889.

**Accrington.**—26, China Street, Lyceum, at 10-30; at 2-30 and 6-30: Mrs. Yarwood.

**Ashton.**—Mechanics Hall, at 5 p.m.

**Bacup.**—Public Hall, at 2-30 and 6-30: Mr. Wallis.

**Barrow-in-Furness.**—82, Cavendish St., at 6-30.

**Baileys Carr.**—Town Hall, Lyceum, 10 and 2; at 6-30: Mr. Swindlehurst.

**Bailey.**—Wellington Street, at 2-30 and 6: Mrs. Beanland.

**Beeston.**—Conservative Club, Town Street, at 2-30 and 6: Mrs. W. Stansfield.

**Belper.**—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mrs. Groom.

**Bingley.**—Oddfellows' Hall (ante-room), at 2-30 and 6: Mr. Metcalf.

**Birmingham.**—92, Ashted Road, at 6-45. Wednesday, at 8, Séance. Friday, Healing.

Board School, Oozells Street, at 6-30. Monday, at 8.

**Bishop Auckland.**—Mr. G. Dodd's, Gurney Villa, at 2-30 and 6.

**Blackburn.**—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mr. T. H. Hunt.

**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Lomax.

**Bradford.**—Walton Street, Hall Lane, Wakefield Road, at 2-30 and 6. Mr. and Mrs. Carr.

Otley Road, at 2-30 and 6: Miss Patefield.

Little Hartop Lane, 1, Spicer Street, at 2-30 and 6: Mr. Armitage.

Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mrs. Wallis.

St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Miss Walton. Mondays, at 7-30.

Ripley Street, Manchester Road, at 2-30 and 6: Mrs. Denning and Miss Crowther.

Birk Street, Leeds Road, at 2-30 and 6.

Bowling.—Harker Street, at 10-30, 2-30, and 6: Mrs. Mercer. Wednesday, at 7-30.

Norton Gate, Manchester Road, at 12-30 and 6: Mrs. Bentley.

21, Rooley Lane, Bankfoot, at 6-30: Mrs. A. Marshall.

6, Darton Street, at 10-30: Mr. and Mrs. Marshall.

**Brighouse.**—Town Hall, at 2-30 and 6: Mr. Wyldes.

**Burnley.**—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30: Mr. G. Smith.

**Burslem.**—Colman's Rooms, Market, at 2-30 and 6-30.

**Byker.**—Back Wilfred Street, at 6-30.

**Cleckheaton.**—Oddfellows' Hall, at 2-30 and 6: Mrs. Jarvis.

**Colne.**—Cloth Hall Buildings, Lyceum, at 10; at 2-30 and 6-30: Mrs. Connell.

**Cooms.**—Lepton Board School, at 2-30 and 6: Mr. F. Bamforth.

**Darwen.**—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. A. D. Wilson.

**Denholme.**—6, Blue Hill, at 2-30 and 6: Mrs. Stair.

**Deesbury.**—Vulcan Road, at 2-30 and 6: Miss Wilson. Monday, at 7-30, Mrs. Mercer.

**Eccleshill.**—Old Baptist Chapel, at 2-30 and 6-30: Mr. Lewis.

**Eaater.**—Longbrook Street Chapel, at 2-45 and 6-45.

**Felling.**—Park Road, 6-30: Mr. C. Campbell.

**Foleshill.**—Co-op, Lockhurst Lane, at 10-30, Lyceum; at 6-30.

**Glasgow.**—Bannockburn Hall, 36, Main Street, at 11-30 and 6-30. Thursday, at 8.

**Halifax.**—1, Winding Road, at 2-30 and 6: Mrs. J. M. Smith, and on Monday, at 7-30.

**Haslingden.**—Regent Street Coffee Tavern, at 2-30 and 6.

**Harwell Lane.**—At Mr. Shields, at 6-30.

**Heckmondwike.**—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mrs. Russell.

**Hatton.**—At 6.

**Heywood.**—Argyle Buildings, at 2-30 and 6-15: Mrs. Stansfield.

**Huddersfield.**—3, Brook Street, at 2-30 and 6-30: Mrs. Green.

Institute, John Street, off Buxton Road, at 2-30 and 6.

**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6: Mr. Rowling.

**Jarrow.**—Mechanics' Hall, at 6-30.

**Keighley.**—Lyceum, East Parade, at 2-30 and 6: Mrs. Ingham.

Assembly Room, Brunswick Street, at 2-30 and 6: Mr. Hepworth.

**Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Plant.

**Leeds.**—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Blackburn.

Institute, 28, Cookridge Street, at 2-30 and 6-30: Mr. Newton.

**Leicester.**—Silver Street, at 10-30, Lyceum; at 8 and 6-30.

**Leigh.**—Railway Road, at 10-30 and 6.

**Liverpool.**—Daulby Hall, Daulby Street, London Road, at 11 and 6-30: Mr. Schutt.

**London.**—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.

**Camden Town.**—148, Kentish Town Road, Tuesday, at 8: Mr. Towns.

**Cavendish Square.**—13a, Margaret St., at 11. Wednesday, 2 till 5 Free Healing. Tuesdays and Fridays, at 8, Circle.

**Clapham Junction.**—295, Wandsworth Road, at 6-30; Lyceum, at 3. Tuesdays, Healing Circle. Thursdays, at 8. Saturday, 7-30.

**Dawn of Day Society.**—245, Kentish Town Road.

**Euston Road.** 195.—Monday, at 8, Séance, Mrs. Hawkins.

**Forest Hill.**—5, Devonshire Road, at 7: Mr. Long.

**Hampstead.**—Warwick House, Southend Green: Developing, Mrs. Spring. Fridays, at 8. A few vacancies.

**Halborn.**—At Mr. Coffin's, 13, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.

**Islington.**—309, Essex Road, Garden Hall, at 6-30: Miss Davy. Monday, Developing Circle, at 8. A few vacancies. Wednesday, at 8, Séance, Mr. Vange.

**Islington.**—Wellington Hall, Upper St., 7. Tuesday, 8.

**Kentish Town Rd.**—Mr. Warren's, 245, at 7. Wednesday, 8, Séance, Mrs. Spring.

**Kings Cross.**—184, Copenhagen Street, at 10-45, Mr. McKenzie. "Phrenology;" at 12, Open-air, Battle Bridge; at 6-45, Mr. Vetch.

**Marylebone.**—24, Harcourt Street, at 7, Mr. T. Portman, Trance Address. Monday, Social Meeting. Wednesday, Séance. Saturday, at 8, Mrs. Hawkins.

**New North Road.**—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.

**North Kensington.**—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.

**Notting Hill Gate.**—9, Bedford Gardens, Silver Street, at 11, No Meeting; at 7, Miss Bleuman. Open-air at 11, at Kensal Road, by Cemetery Wall, Mr. Hopcroft. Tuesday, at 8, Séance, at Mrs. Noyce, 10, The Mall. Friday, at 8, Séance, at Mr. Milligan's, 16, Dartmoor Street, Notting Hill Gate.

**Packham.**—Winchester Hall, 88, High Street, at 11, Mr. W. E. Long. Clairvoyance; at 7, Mr. R. Wortley; at 3, Lyceum. 99, Hill St., Tuesday, Committee, at 8. Wednesday, at 8, Miss Davy, Clairvoyance. Saturday, May 11th, at 8, Members' Séance.

**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.

**Stratford.**—Workman's Hall, West Ham Lane, E., at 7; Mr. Hopcroft.

**Lowestoft.**—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.

**Macclesfield.**—Cumberland Street, Lyceum, at 10-30 and 2-30; at 6-30: Local.

**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45 and 6-30: Lyceum Anniversary.

Collyhurst Road, 2-30 and 6-30: Local.

**Mexborough.**—Ridgills' Rooms, at 2-30 and 6: Mr. Parker.

**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45, and 6-30: Mr. Campion.

Granville Rooms, Newport Road, at 10-30 and 6-30.

**Morley.**—Mission Room, Church Street, at 2-30 and 6: Miss Cowling.

**Nelson.**—Victoria Hall, at 2-30 and 6-30: Mrs. Wade.

**Newcastle-on-Tyne.**—20, Nelson Street, at 6-30: Mr. B. Harris.

St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.

**North Shields.**—8, Camden Street, Lyceum, at 2-30; at 6-15: Mr. J. G. Gray.

41, Borough Road, at 6-30: Mr. W. Davidson.

**Northampton.**—Oddfellows' Hall, Newland, at 2-30 and 6-30: Mr. J. R. Lees.

**Nottingham.**—Morley House, Shakespeare Street, 10-45 and 6-30: Mrs. Barnea.

**Oldham.**—Temple, Joseph Street, Union Street, Lyceum, at 10 and 2; at 2-30 and 6-30: Mr. Tetlow.

**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Mr. W. Johnson.

**Oswaldtwistle.**—East View Terrace, John Street, at 2-30 and 6-30.

**Parkgate.**—Bear Tree Road, at 10-30, Lyceum; at 6-30: Mr. S. Featherstone.

**Pendleton.**—Co-operative Hall, at 2-30 and 6-30: Mrs. Gregg.

**Plymouth.**—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.

**Ramsbottom.**—Oddfellows' Hall, at 8 and 6-30: Mrs. Venables. Thursday, Circle, at 7-30.

**Raistall.**—At 10-30, Lyceum; at 2-30 and 6: Public Circles.

**Rochdale.**—Regent Hall, 2-30 and 6: Mr. J. Savage. Thursday, at 7-45.

Michael Street, Lyceum, at 10 and 1-30; at 3 and 6-30: Service of Song. Tuesday, at 7-45, Circle.

28, Blackwater Street, at 2-30 and 6: Miss Walker. Wednesday, at 7-30.

**Salford.**—48, Albion Street, Windsor Bridge, Lyceum, at 10-30 and 2; at 2-30 and 6-30: Wednesday, at 7-45.

**Saltash.**—Mr. Williscroft's, 24, Fore Street, at 6-30.

**Scholes.**—At Mr. J. Rhodes', 38, New Brighton Street, at 2-30 and 6. Silver Street, at 2-30 and 6.

**Sheffield.**—Cocoa House, 175, Pond Street, at 7.

Central Board School, Orchard Lane, 2-30, 6-30: Miss Jones.

**Skelmanthorpe.**—Board School, 2-30 and 6.

**Slaithwaite.**—Laith Lane, at 2-30 and 6: Local.

**South Shields.**—19, Cambridge Street, Lyceum, at 2-30; at 11 and 6: Mr. Murray.

14, Stanhope Road, High Shields, Lyceum, at 2-30; at 6: Mr. Stevenson.

**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Miss Keeves.

**Station Town.**—14, Acolom Street, at 2 and 6.

**Stockport.**—Hall, adjoining 26, Wellington Road, South, at 2-30 and 6-30.

**Stockton.**—21, Dovecot Street, at 6-30.

**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.

**Sunderland.**—Centre House, High Street, W., 10-30, Committee. Full attendance requested; at 2-30, Lyceum; at 6-30. Wednesday, at 7-30.

**Monkwearmouth.** 8, Ravensworth Terrace, at 6: Mr. Sims, of Murton.

**Tunstall.**—13, Bathbone Street, at 6-30.

**Tyldesley.**—Spiritual Institute, Elliot Street, at 2-30 and 6-30.

**Walsall.**—Exchange Rooms, High St., Lyceum, at 10 and 2-30; at 6-30.

**Wethoughton.**—Wingates, at 2-30, Discussion; at 6-30.

**West Paton.**—Co-operative Hall, Lyceum, at 10-30 and 2; at 6-30: Mrs. Peters.

**West Vale.**—Green Lane, at 2-30 and 6: Mrs. Craven.

**Whitworth.**—Reform Club, Spring Cottages, at 2-30 and 6: Mr. Postlethwaite.

**Wibsey.**—Hardy Street, at 2-30 and 6.

**Willington.**—Albert Hall, at 6-30: Mr. J. Campbell.

**Widbeck.**—Lecture Room, Public Hall, at 6-45: Mrs. Yeates.

**Woodhouse.**—Talbot Buildings, Station Road, at 6-30.

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## THE ROSTRUM.

### THE BREAD AND WATER OF LIFE.

AN EASTER ADDRESS.

*Abstract of an Inspirational address by A. D. WILSON, delivered at the Sowerby Bridge Lyceum, on EASTER SUNDAY.*

THIS day is a Christian festival, commemorative of the (supposed) physical resurrection of Jesus. On this day special sermons of an exulting character will be preached, grand hymns and means of praise will be sung, for the light of immortality, supposed to have been brought by the re-appearance after his physical decease of the so-called "Saviour of the world." Christian preachers and writers claim and rightly draw presumptive proofs of human immortality from analogies in nature, and from man's mental and moral constitution. So far they are right, but when they claim that *only* in the New Testament narratives of the resurrection of Jesus, can be found *positive* proof of immortality, they put forth a *baseless* claim.

If such narratives, so fraught with *incongruities and discrepancies*, were presented in any other book than the *Bible*, Christians of all shades would unite with materialists in pronouncing the story as unworthy of credence. But because the story is in the *Bible*, it is infallible truth. Thousands of sceptics scout the story as a concoction of superstition. Thousands of clear headed and intelligent men and women declare it "not proven," because of the contradictory character of the alleged witnesses to the marvellous occurrence, and we opine, there are a vast number of spiritualists who would to this day have been *doubters* in regard to man's immortal nature, if they had had no better proof of this truth than the New Testament narratives of the resurrection of Jesus. And yet, after all, we as spiritualists, knowing that the so-called dead can and do under certain conditions manifest their presence to their friends in the flesh, knowing this from irrefragable evidence, we, of course, can grant the *possibility* of the re-appearance of Jesus after physical dissolution to his sorrowing disciples. Further than this, we are disposed to admit, that taking into consideration the impetus and courage which seemed to characterize the missionary labours of the followers of the spiritual teacher, some striking influence or incident must be taken into account as a factor in the mental change from gloom and despondency to the fire and inspiration of the apostolic work. In the light of spiritualism, there were probably the three elements of mythology, superstition, and fact, curiously interwoven in the narratives of this alleged great act. We are not disposed to deal with the mythological aspect of the question just now, for that would be too tedious; but we contend that the disciples seemed to have been mentally misled by superstitious notions, in supposing that the *post mortem* appearance of their master was somehow connected with the rising of his physical body. Now, if these illiterate men had possessed the scientific acumen of our nineteenth century, they would have judged, that an ordinary molecular structure could not have made its appearance from nothing, and vanish through closed doors, as the

accounts state. Again, believing the manifestation to be the veritable body which had been entombed, and now made alive again, they would have tried at least to prevail upon their master to show himself openly to the denizens of Jerusalem, and thus have silenced the scoffers and persecutors. The fact that we have no account of his silencing his foes thus openly, proves to us, that if this manifestation did really take place, then with the light we as spiritualists possess, it must have been a case of temporary "materialization," and of course subject to subtle psychical laws—hence the great teacher's palpable re-appearance to just a few chosen ones.

It is strange that this imperfectly authenticated story, bristling with contradictions and crude statements, should be the sole sheet anchor of millions of Christians now! Yet, doubtless, on this day innumerable glowing discourses, with this story as the theme, will be delivered throughout Christendom. Ah, friends! have not we, as spiritualists, a grander and more inspiring theme? Have we not a grand array of well-authenticated *present-day* facts which furnish a theme *far* transcending in significance and precious beauty this ancient story of myth and fact? Can we not commemorate a *PERPETUAL* Easter? Every true spiritualist can truthfully and joyfully answer in the affirmative. We have no need to depend on the records of past marvels—marvels exaggerated and misunderstood at the time. We need not try to satiate our spiritual hunger by the mouldy traditions of the past, nor quench our spiritual thirst from such stagnant pools. We have the *living* bread and water from *on high* to-day, adapted to our growing spiritual requirements. We know that during the process of physical dissolution a spiritual resurrection simultaneously takes place. We know that the so-called dead possess spiritual organisms as real to them as our corporeal structures are to us; that they live in a world as real to them as this mundane sphere is to us; and that the good and evil effects of their earth lives follow them into the great beyond—aye, and in the revelations of the laws and conditions of that after-life, revelations corroborating the deductions of our own reason and conscience, we have good honest bread for the soul. No true spiritualist will so demean himself as to borrow a theological white raiment wherewith to cover up his own moral imperfections. He disdains the cowardly idea of passing into heaven in borrowed plumes. He does not wish by any *hocus pocus* to be accounted righteous without being righteous. In this, and in all future states, he expects his true deserts. He claims no more and expects no less. The spiritualist believes in a God of love, justice, and equity, and he has perfect trust in the divine equity as manifested in this and all other worlds. He knows that God cannot possibly violate his own righteous laws by visiting any human offender with eternal punishment for the sins of "threescore years and ten."

He knows that growth, development, and progress, *here* and *hereafter*, is the law of all souls. Thus the spiritualist expects *no forgiveness* for wrong-doing, in the sense of eluding the natural consequences of sin; but he believes and trusts in the All Father's goodness to *all*, even to the *wrong-doer*; and sees in the painful results accruing therefrom the beneficent operation of divine law, with the object of *reforming* the offender. The belief in a theological scapegoat bearing the consequences of our sins may be a piece of *spiritual confectionary* pleasant to the taste of the cowardly sinner, but give us the *honest* bread of *thorough* human responsibility for every thought and act, good or bad; and whatever spiritual good we crave, *let us honestly earn it*.

Again, the physical man occasionally requires the refreshing draught, so does the *spiritual man*. Thank heaven, the



waters of life are up-gushing from the fountain of truth to-day. "He that is athirst, let him come." Bereaved ones who have lost friends from the social or domestic circle, if they honestly express the cravings of their hearts, yearn for some knowledge as to the fate and condition of their beloved beyond the veil. This is a natural craving, and would not have been planted in human nature if the craving could not have been satisfied. All round, souls, even in the sunlight of happiness and prosperity, like to know something of the great beyond. It is a healthy thirst, and we have a perfect right to seek a supply of health-giving water.

The ordinary Christian affects to quench that thirst by belief in some of the varied dogmas of the Church, but it all amounts to a mere *peradventure*. He possesses no knowledge, and comparatively poor are the crumbs of comfort he can derive from the bewildering statements of the Bible, or the Christian ministry.

In the revelations from our spirit friends, in their communion with us, we have something like positive knowledge. We have solid comfort and consolation. We clasp hands again with the dear friends we hitherto mourned as dead. We realize that the humanity of earth and the humanity of the great unseen is one humanity. We realize that love is not annihilated even by death; and we thank the All Father and his ministering angels for the life-giving water—aye, the delicious wine and milk—of the present-day dispensation of the spirit.

Take an illustration of the comforting nature of the life-giving waters of the spirit. Your speaker is at the present time mentally and physically depressed, and that by the operation of adequate causes. Whilst coming down the hill there, to this place of meeting, experiencing misgivings as to the ability of the good spirit friends to effectually use him in his present condition, a startling but opportune manifestation appealed to him. He heard, clairaudiently, the voice of his loved but departed boy, saying, "Father, cheer up! The good spirit friends are with you! I am with you! They will get you through all right. Cheer up, father!"

Where, we ask, is the Christian who could derive the comfort from his mere beliefs which the father now before you derived from that welcome spirit voice from a loved one? Echo answers, Where?

Let us, then, thankfully accept the living bread and the living water, whether it be dispensed through the inspired speaker in our movement or out of it, for the angels are also inspiring to some extent the liberal preachers of our time. Let us eat the honest bread of a just and equitable spiritual philosophy. Let us joyfully quaff the life-giving waters of holy and elevating spirit communion. The spiritual feast is good for all humanity, and methinks we catch the reverberating echoes rolling along the avenues and corridors of the summer land. Come and partake of the living bread and the life-giving water.

### NO SECTS IN HEAVEN.

*A Dream related at the Late Anniversary of the Evangelical Society of New York.*

[These lines first appeared in the *Berkshire Courier*, August, 1860, under the writer's name. They were also sent in manuscript to the *Congregationalist*, and were published in that paper with her signature, but not without several alterations. The piece, since then, has been extensively circulated in many religious and secular papers and lastly as a tract.]

TALKING of sects quite late one eve,  
What one and another of saints believe,  
That night I stood in a troubled dream  
By the side of a darkly-flowing stream.

And a "Churchman" down to the river came,  
When I heard a strange voice call his name,  
"Good father, stop; when you cross this tide  
You must leave your robes on the other side."

But the aged father did not mind,  
And his long gown floated out behind  
As down to the stream his way he took,  
His hands firm hold of a gilt-edged book.

"I'm bound for heaven, and when I'm there  
I shall want my book of Common Prayer,  
And though I put on a starry crown,  
I should feel quite lost without my gown."

Then he fixed his eye on the shining track,  
But his gown was heavy and held him back,  
And the poor old father tried in vain,  
A single step in the flood to gain.

I saw him again on the other side,  
But his silk gown floated on the tide,  
And no one asked, in that blissful spot,  
If he belonged to "the Church" or not.

Then down to the river a Quaker strayed,  
His dress of a sober hue was made,  
"My hat and coat must be all of grey,  
I cannot go any other way."

Then he buttoned his coat straight up to his chin  
And staidly, solemnly, waded in,  
And his broad-brimmed hat he pulled down tight  
Over his forehead, so cold and white.

But a strong wind carried away his hat,  
And he sighed a few moments over that,  
And then, as he gazed to the farther shore  
The coat slipped off and was seen no more.

Poor, dying Quaker, thy suit of grey  
Is quietly sailing—away—away,  
But thou'lt go to heaven, as straight as an arrow,  
Whether thy brim be broad or narrow.

Next came Dr. Watts with a bundle of psalms,  
Tied nicely up in his aged arms,  
And hymns as many—a very wise thing,  
That the people in heaven "all round," might sing.

But I thought that he heaved an anxious sigh,  
As he saw that the river ran broad and high,  
And looked rather surprised, as one by one,  
The Psalms and Hymns in the wave went down.

And after him, with his MSS.,  
Came Wesley, the pattern of godliness,  
But he cried, "Dear me, what shall I do?  
The water has soaked them through and through."

And there, on the river, far and wide,  
Away they went on the swollen tide,  
And the saint, astonished, passed through alone,  
Without his manuscripts, up to the throne.

Then gravely walking, two saints by name,  
Down to the stream together came,  
But as they stopped at the river's brink,  
I saw one saint from the other shrink.

"Sprinkled or plunged, may I ask you, friend,  
How you attained to life's great end?"  
"Thus, with a few drops on my brow;"  
"But I have been dipped, as you'll see me now."

"And I really think it will hardly do,  
As I'm 'close communion,' to cross with you,  
You're bound, I know, to the realms of bliss,  
But you must go that way, and I'll go this."

And straightway plunging with all his might,  
Away to the left—his friend to the right,  
Apart they went from this world of sin.  
But how did the brethren "enter in?"

And now where the river was rolling on,  
A Presbyterian church went down;  
Of women, there seemed an innumerable throng,  
But the men I could count as they passed along.

And concerning the road they could never agree,  
The *old*, or the *new* way, which it could be;  
Nor ever a moment paused to think  
That both would lead to the river's brink.

And a sound of murmuring long and loud  
Came ever up from the moving crowd,  
"You're in the old way and I'm in the new,  
That is the false and this is the true."—  
Or, "I'm in the old way, and you're in the new,  
That is the false, and *this* is the true."

But the brethren only seemed to speak,  
Modest the sisters walked, and meek;  
And if ever one of them chanced to say  
What troubles she met with on the way,  
How she longed to pass to the other side.  
Nor feared to cross over the swelling tide,  
A voice arose from the brethren then,  
"Let no one speak but the 'holy men.'  
For have ye not heard the words of Paul?  
'Oh! let the women keep silence all.'"

I watched them long in my curious dream.  
Till they stood by the border of the stream;  
Then, just as I thought, the two ways met,  
But all the brethren were talking yet,  
And would talk on, till the heaving tide  
Carried them over, side by side;  
Side by side, for the way was one,  
The toilsome journey of life was done,  
And priest and Quaker, and all who died,  
Came out alike on the other side;  
No forms or crosses, or books had they,  
No gowns of silk, or suits of grey,  
No creeds to guide them, or MSS.,  
For all had put on "Christ's righteousness."

—Elizabeth H. Cleveland.—*R. P. Journal*.

MAN, without the protection of a superior being, is secure of nothing that he enjoys, and uncertain of everything he hopes for.—*Tillotson*.

STUDY rather to fill your minds than your coffers; knowing that gold and silver were originally mingled with dirt, until avarice or ambition parted them.—*Seneca*.

## THE LIGHT IN THE TOWER.

*A Narrative Compiled from a Real Life Sketch,*

BY EMMA HARDINGE BRITTEN.

## CHAPTER VI.

"There is a tide in the affairs of men which, taken at the flood,  
leads on to fortune."—*Shakespeare.*

"There is a tide in the affairs of women which, taken at the flood,  
leads—God knows where."—*Byron.*

THOSE of our readers who have grown to be interested in the fate of our poor heroine, Marian Latimer, will remember that we left her just as she had dismissed the strange sailor who bore her a letter, which the eager recipient never doubted to have been sent from her long-lost love, Ronald McIvor—a prisoner in some far distant land!—perhaps, dead now!—for was it not, according to the sailor's story, *four years* since it had been sent? Four years! where spent, and how? Oh strange, wild, wonderful thing the human heart! Ten minutes ago, Marian would have leaped from the top of her old grey tower, or plunged into the sea, or done any dreadful and unheard-of act of reckless daring, only just to have heard one human voice pronounce *his* name, and say he was known to the speaker; and now—now that she sat in her old oak parlour alone, and had lighted her lamp and placed it in the best position for reading, *she still sat*, holding the fateful letter in her hand, scarcely daring to open it, and murmuring to herself again and again, "Four years! four long years ago! Where is he now?" Was it the voice that lingered in the sea shell, or the echo of her dead mother's? *Some voice* spoke, repeating the words, "For ever! for ever!"

The spell is broken; the rough, soiled covering is hastily torn away, and Marian reads the following words, written evidently under difficulties, but still in Ronald's own handwriting:—

"My Beloved Marian,—Heaven only knows whether these lines will ever reach your dear eyes, or whether mine will ever more be gladdened with the sight of my heart's beloved. In the faint hope that some undreamed-of chance may enable me to despatch this poor missive, I write it as best I may, and that chiefly to let you know, my promised wife, that in life and death I am thine, and thine only. Marian, I am now a captive, and have been so for the five long and dreary years since we parted. Had I heeded your presentiments, dearest, this sad fate might have been spared me, but thus it was.

"I had not been two days at sea after I left you ere I found myself a prisoner and in irons. The cause assigned for this indignity was so shadowy that I at once perceived I was the victim of a plot, and I was at no loss to trace it to the subservient captain's infamous principal, Sir Andrew Agnew. Remembering the reasons you, my dear one, had given me for believing it was his interest to get rid of me, I was not surprised to find, after many days of cruel imprisonment on shipboard, that when we touched at a port, the name of which I did not at first know, I was deliberately traded off by the commander of the ship, and committed to the hands of a band of piratical Arabs as a slave. By these remorseless barbarians I was sold and resold many times, enduring scenes of hardship of which it boots not now to tell. It would seem that my cruel persecutors did not seek to take my life, and for that I have scarcely had cause to thank them, as the captivity I have had to encounter seems to a free-hearted Highlander far worse than death.

"My tyrants sold me under the pretence of my being a skilful gardener, my passionate love of flowers, and my capacity for training them in the dear, blessed old Scotch home, having been communicated to my masters by the captain, and forming the excuse for getting a high price for my services from some of the rich Pashas, who surround their dwellings with fair gardens. . . . Six months have rolled away since I commenced this paper, and still no hope; no dawning of the sun of liberty on this miserable head. Once again I have changed masters. I am now busy making a road to a boat-house and gateway that is to open on the Bosphorus, and afford my magnificent master the luxury of river sports. . . . Another week has flown, and oh, heaven be praised! I have heard the well-remembered accents of my native land once more. Quick at languages, I have acquired a complete knowledge of the Turkoman tongue, and have gained some few privileges as an interpreter for other hapless foreign captives. Working last week with a gang of natives, I heard and could understand what they could not—that is, a conversation in English, carried on by a fishing party from one of the many ships lying in the river

outside the wall close to which I am working. Oh, my Marian! How my sad heart bounds at the possibility that I may yet carry out a little plan I have laid, and by which I may commit these poor, blurred lines to the care of some pitying countryman, who may—yes, for God is just and merciful—who will convey them to my love. . . . I dare not linger. I fear the fishermen will not come again. I fear: oh, ten thousand chances may blast my hopes; so, farewell, farewell, my only love. In life or in death, aye, AND AFTER—if there is a heaven for me in the ports of eternity—I am thine own betrothed, "RONALD McIVOR."

There was no date to signify the exact time when these fragments were written, but the sailor who brought them had received the paper, he said, four years ago. That was date enough for the new-born hopes of the enraptured reader to found upon.

Those who had followed the pale listless woman through her routine of duty during the past day, had they seen her now would scarcely have known her. Her slight and graceful form was drawn up to its full height. Her pale cheek was suffused with the crimson glow of high and resolute purpose. Her magnificent Italian eyes sparkled with radiant light, and the fully transformed face and figure would have formed a model for a Boadicea.

"He is yet on earth," she cried, "and I *will* find him. If the cruel chains of captivity yet fetter him, it is my hand that shall break them. I know now that he lives; I know, I have ever known, that he is true, and some day yet, the signal light shall beckon and welcome him back to home and love."

All through the long night, Marian Latimer sat in her old oak parlour devising plans for her lover's rescue. His dread enemy, Sir Andrew Agnew, had gone to his long account. No one on earth lived who had any longer an interest in persecuting one so good and true as Ronald McIvor. Beautiful and attractive as Marian Latimer still was at the age of twenty-nine, she had been, and still was, sought in marriage by many of the highest and most distinguished gentlemen of the land. But though the legend of the Light in the Tower was whispered abroad, and her constant refusals to wed were attributed to some romantic engagement with which that singular signal was connected, the real incidents of her history were unknown to any living creature but her brother.

She had never had any early girlish confidences, and no one knew that the lovely "Rose of Glenfillan" had ever been engaged. Ronald McIvor's long absence had served to obliterate the memory of his very name from that coast, and the mystery of the signal light had never been explained, save by Edward Latimer, in a half-breathed confidence to his pet daughter Grace. Who then on earth could have an interest in prolonging her lover's hideous captivity, argued Marian, save the wretch that held him in bonds? She was comparatively well off now. She would sell the Priory and live in the gray old tower; sell her interest in the home; coin her very heart's-blood into money, but she would buy *his* freedom! To-morrow she would see Admiral Donaldson. He was her father's old friend. He *should* help her; and if he would not or could not, she would go to the King himself, and at his very feet implore his aid and intercession to restore to liberty his true and faithful subject. Before the grey dawn had brightened into day Marian had matured her plans, and, arising like the fabled phoenix from the ashes of dead hopes, she now went forth to her morning duties so completely rejuvenated by noble resolves and exalted purposes, that all who looked upon her marvelled that they had never before discovered how gloriously beautiful she was.

That night, the Light in the Tower blazed forth with a lustre which emulated the pale beams of the moon and glittering stars, and lit up as with a strange and preternatural radiance the whole coast-line of Glenfillan, and the illuminated waves far, far out at sea.

(To be continued.)

## VOICES FROM THE SPIRIT LAND.

CONCERNING INSPIRATION, OR, WHERE OUR IDEAS COME FROM, AND HOW.

IN a series of charming articles published in the *Religio-Philosophical Journal*, a highly-gifted seeress describes with great minuteness the experiences of one of her spirit controls in passing through and studying life in the spheres. These



articles are too diffuse to transfer to our crowded columns, but the following account of the spirit's visit to an artist's studio in the higher life, and the subsequent interview between the same spirit and her teacher, may be read with interest, especially as the statements thus given are confirmed and corroborated by a great many other spirits through various mediums.

After dilating upon the beauty of the picture upon which the spirit represents herself as gazing, she goes on to say:—

"I stood spellbound, revelling in an enjoyment that I had never known before. The artist did not interrupt me for a time, but permitted me to enjoy my transports in silence.

"At last he spoke: 'You are seeing but half. Would you like to see the other half?'

"I looked at him in wonder. What was there to see more? At that moment the present scene faded instantaneously away, and I could see into an earthly studio, and into the mind and soul of the artist occupant. A strange thing I beheld there. I saw that he had caught a spiritual vision of the beautiful picture which I had just examined, and this vision so enchanted him that he needs must himself try to paint it. So with unwonted haste and fervour he was tracing the outlines upon the canvas before him.

"What does it mean?' I asked.

"It means,' replied the artist, 'that every picture of genuine merit on earth is the faint copy of a spiritual reality. The artist sees the picture before he paints it, and if you question him he will tell you that his own achievement falls far short of the excellences which were presented to his spiritual vision. They call this gift genius, on earth,' he added, with a smile.

"At our next visit we found a poet busy with his pen. On earth he had made himself a name, but his spirit utterances were far grander, far more sublime. Then his inspiration came from the sphere nearest the earth; now it descended from the spheres above. The page seemed to glow with the luminousness of his thought. And again the earth-vision opened up to me, and again I beheld the earthly shadows of the spiritual reality. A woman was busy at some womanly task, and as she worked, fragmentary lines of poetry came into her mind. At first she disregarded them. But they seemed to insist upon being recorded; and so finally, almost sighing at the trouble they gave her, she wrote them down. Then other lines followed, and these too, she penned in accordance with the resistless impulse which controlled her; and so she wrote on from time to time, not knowing wherefore or what she was writing, until at last a poem began to shape itself, and she perceived its meaning. Then when the poem was nearly completed, the inspiration left her, and she was compelled to finish it, and by means of her own dulled intellect supply the missing lines. The poem was not the same as that produced by the spirit writer, but the same in idea and sentiment; though having been filtered, as it were, through the medium of her weaker, more earthly intelligence, it was feebler in character, and lacked the loftier expression and purer sentiment.

"Is this the way our poets write?' I asked in wonder.

"All true poetry is an inspiration from the higher spheres,' was the reply.

"Passing on, we paused where an author sat in the midst of a group to whom he was reading a tale he had just written. It was grand in conception and noble in execution, narrating the trials and disciplines of the spirit. As he read the listeners were thrilled, and catching the inspiration of the writer, felt themselves uplifted to a higher spiritual plane. Again my attention was directed to earth, and to my surprise I found there were listeners there also; listeners whose spiritual ears, dulled by the interposition of the material veil, caught not the details of the story, nor even its full beauties, but only a faint impression of its grandeur and truth. They did not know that they were listening, but thought it was the spirit within them moved to this wondrous play of fancy; and forthwith they sat down to write, and each produced a tale, coloured and shaped by his or her own experiences, impressions, prejudices and capabilities, yet all bearing the same faint resemblance to the wonderful spirit story, the spiritual lessons of the one being transferred into earthly lessons by the many.

"Truly this is wonderful,' said I, addressing one of the group, 'for here we have no need to wait for introductions, but soul recognizes soul, and may freely interchange thought without those safeguards of guarantees by mutual acquaintances which are found necessary on earth.

"Is there then no such thing as originality among mortals?'

"No,' was the reply. 'Earth is only the reflex of the spirit-world.'

"We passed on and came to a place where spirits of high intelligence, who had interested themselves with science on earth, and who were there eager to wrest from nature her deepest secrets, even there true to these instincts, and with enhanced opportunities, were acquainting themselves with the operations of material and spiritual laws, and experimenting with results. Now, behold again the earthly shadow! Many men felt their influence as it descended to earth, and the minds of many were turned in like directions; and I was impressed with the knowledge that speedily there would be the announcement of a new discovery, or a new invention upon earth, and that more than one man would claim the credit of it. Do not such things happen often?

"I found others, men and women, whose minds were less of a scientific and more of a philanthropic cast, conferring together how best they could help mortals and spirits in the lower spheres, and their work did not stop with themselves, but its influence extended to the earth, and was the motive-power of many good endeavours, and many of seeming good to those who were engaged in them, but which, when viewed from the standpoint of the spirit-world, were perceived to be utterly valueless; for the spirit can only perform through mortals that work which the latter are capable of doing. If they are ignorant, and with distorted sense of right and wrong, then the spirit influence which might result in so much good, is seemingly wasted, for their efforts will be turned in useless or wrong channels.

"Would you see still more of this subtle spirit influence which is exerted over mankind?'

"I assented, and was taken to earth, where an orator was holding an audience spellbound by the eloquence of his words. But I, with my spiritual vision, beheld behind him the inspirer of his utterances—a spirit who seemed to hold him in his control, and not only whispered the words to his mind, but held his whole being as if under a spell. When he had concluded, and his spirit influence had left him, he found himself strangely fatigued, as well he might be after such an unwonted effort, which had called into play his highest intellectual and spiritual powers, and the audience, in commenting upon his address, said, 'He talked as if he were inspired!' Little did they realize the meaning and truth of their own words.

"Returning to the spirit spheres, I found everywhere each one at work the same as upon earth, and at a great variety of, and similar employments. Only there was this difference—there was no manifestation of corroding care, no complaint of weariness, no apparent desire to shirk their appointed tasks. Each worked as though it were not only a duty but a pleasure to be thus employed, and as I questioned the different ones, I came to understand that, unlike the manners of earth, where circumstances or misjudgment of others, force many into employments entirely uncongenial to them, and in which they can take neither pleasure nor hope to excel because of their want of taste and adaptability, in the new life with which I was trying to familiarize myself, the work of each was that best suited to his or her tastes and abilities, and for that reason was an enjoyment, and not a task. Labour was no longer a bondage, enthralling body and soul, and dwarfing the intellect, but a delight which aided the faculties to expand and develop themselves in healthful ways. All professions, all occupations seemed represented. There were teachers and preachers and physicians—for though the spirit-world is on earth represented as a place where there is no illness, it is a misrepresentation; for there are sick souls who need the care of those who know how to minister to a mind diseased. Their ailments are moral and spiritual ones, and require like remedies; thus the pharmacopeia of the earthly druggist is unknown here. Another class of physicians devote themselves wholly to the healing of mortals, using both material and spiritual methods in accomplishing their cures—sometimes effecting them directly, at other times through the interposition of mediums.

"It has been remarked by one who thought he was saying a witty thing, that there are no lawyers in heaven. True, there are no lawyers as you understand the term on earth; but there are spirits here who make the natural and spiritual laws of the universe their especial study, and whose business it is to explain to such as have not the time or the taste for thorough investigation, those laws which most directly con-

cern their being. Their business is, not to mystify and evade the laws, as their namesakes do on earth, but to elucidate them, and as far as possible secure their obedience.

"Everywhere, pervading everything, I was permitted to perceive a subtle magnetic bond which connected the spiritual with the material world, so that the reality of the former was shadowed forth more or less distinctly in the latter. In their transmission from the higher to the lower plane of life, there was always more or less lost. The spiritual thought became materialized; the divine truth lost its perfect lustre; the all-pervading love which actuates the good works of the spirit-world, when its beams had penetrated through the clouds—and, must I say it? the moral and intellectual miasma of earth—took on tinges of selfishness and phases of wrongly-directed effort. The divine ideal became humanized, and consequently defective. The picture lost much of its brilliancy; the poem its spirituality; the story, instead of being the record of spiritual experiences, told of earthly woes, and recognized only earthly ideals of happiness. The invention was never quite complete; the discovery still left something undiscovered. Everything bore the mark of the finite—of the limited intelligence, the imperfect nature of humanity; nevertheless, the link was there, and bound the two worlds together, making them, in a certain sense, interdependent the one upon the other—certainly the lower upon the higher.

### HYPNOTISM AND MAGNETISM.

M. VICTORIEN SARDOU has written to the editor of the *Gaulois* a very curious letter on hypnotism, magnetism and spiritualism, of which the following is a summary:—

Paris.

My dear Ram Band,—For over forty years I have watched with curiosity the phenomena which under the names of magnetism, somnambulism, ecstasy, second sight, &c., were in my youth the butts for the ridicule of men of science. Whenever I ventured to inform them of some experiment wherein my scepticism was conquered by irresistible evidence, what a reception was accorded to my proposition, and what mirth was provoked!

But nowadays all the facts that were hitherto denied are now accepted by the very same persons who used to regard them as tricks and jugglery. Not a day passes but some young *savant* reveals to me things that I was familiar with before he was born. I find that nothing has been changed but the name; there is no longer *magnetism*, but *hypnotism* and *suggestion*. In adopting these new terms, *savants* let it be understood that "magnetism" was simply a trick long since exploded. Science has liberated us from our errors, and endowed us with a truth called *hypnotism*—and which after all is exactly the same thing.

I spoke one day to a very skilful surgeon about the insensibility produced in certain temperaments by requiring the subjects to look intently at a small mirror or brilliant object so as to produce strabism. This revelation was received as usual with loud bursts of laughter and all sorts of chaff at my "magic mirror."

Years passed by. The same man came to breakfast with me one day. He was very late. He excused himself by saying: "I have had to extract a tooth from a very nervous young girl. I tried with her a new and curious experiment. By the aid of a little metallic mirror I put her to sleep so soundly that I was able to draw out the tooth without her knowledge."

I interrupted my surgical friend by saying: "Pardon! but it was I who was the first to point this fact out to you, and you simply laughed at me!"

My friend seemed quite taken aback at first, but recovered himself by saying: "*Bon!* You spoke to me of magic, but this is hypnotism."

All the official science the world over treats our despised truths in this way. After having scoffed at these old truths, science has taken possession of them, but has taken care to put new labels on them.

However, since our *savants* have discovered at the Salpêtrière what all Paris might have seen under Louis XV. at the Saint Medard cemetery, there is still hope that they will some day condescend to busy themselves with that spiritualism, that they think they have long ago killed with their disdain. They have only put another name to it so as to win the credit of discovering it. But this will take a long time. Spiritualism has other enemies besides ill favour.

In the first place parlour experiments are against it—a detestable means of investigation, only good to confirm the incredulity of sceptics. Then spiritualism has to struggle with charlatans who practise spiritualism à la Robert Houdin, and by demi-charlatans, who, although endowed with mediatizing faculties, do not know how to use them, and try to supplement their short comings by fictitious methods. Then there is the indifference of a generation devoted to pleasure and material interests, and the weakness of those who lack the courage of their opinions.

I don't admit the supernatural. There is no supernatural. A fact must always be the effect of a law of nature. Hence it is natural; and to deny *a priori* without examination, that a creative law does not exist, because it is not known; to contest the reality of a fact because it does not happen to be comprised among facts that are already demonstrated and established—is the error of an ill-balanced mind that believes that it understands all of nature's laws. If any *savant* has this pretension he is a poor man indeed! What I am waiting for is the serious examination of facts. Then I promise some surprises.—*Religio-Philosophical Journal*.

### MATERIALIZATION SÉANCE.

To the Editor of "The Two Worlds."

"Our spiritualistic friends in the north will be soon paying their annual visit to London, and doubtless many would like to procure some facts of personal experience, either for their own conviction or to obtain arrows for the spiritual quiver. To such seekers I would particularly recommend Mr. Husk, with whom, during the past four years, I have obtained remarkable results.

"A séance was held at my house recently in the hope that some manifestation might be vouchsafed to a bereaved lady whose dear husband passed over five weeks since. She was gratified first by a perfect materialization of her only boy, followed by the father, who gave her a beautiful and touching message respecting her affectionate care for him during a trying illness. Both forms were instantly recognized by several in the circle, and those who afterwards witnessed her radiant happy face, felt thankful to the loving Father who has made such consolation a human possibility. Another lady who, unknown to anyone, save her husband, had secretly fastened a bell to a picture in a recess, asked that the same might be rung. After some time this was accomplished, when the operating spirit intimated that the chief difficulty was to find it. The bell proved to be a little miniature baby's toy. Three other forms appeared, and, in addition to the usual phenomena, full accompaniments on the piano were played to several hymns; a duet was played on the violin and piano, and the former instrument was placed upon the head of each sitter, the strings being violently struck while in that position. The medium sat the whole time in circle.

"GEO. DAVIS."

"10, Crystal Terrace, Clifton Road,  
"South Norwood, S.E."

### MRS. LEAH FOX UNDERHILL.

At the New York celebration of the Forty-First Spiritual Anniversary 31st of March last, Mrs. Leah Fox Underhill, who took a prominent part in the services, made the following speech:—

"The cause that brings me here to-day is very dear to me as it is to thousands of others. I come before you as a representative member of the family through whom the thinking world of this age was particularly drawn to modern spiritualism. I do so in justice to the cause, to the memory of my dear mother, and to myself. Many misstatements have been made by friends as well as by enemies. It would be well if the earlier manifestations were better understood." The speaker gave an account of the manifestations as they first occurred at Hydesville, and in closing said: "I will stand for spiritualism while I have breath to speak. I know it is true. It is my hope and my salvation, and I want the world to know it." Mrs. Underhill read a letter from Oliver Johnson, in which he expressed words of sympathy to her because of the recent conduct of her two sisters in the matter of spiritualism.

It is the business of little minds to shrink; but he whose heart is firm and whose conscience approves his conduct, will pursue his principles unto death.—*Thomas Paine*.



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## THE TWO WORLDS.

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E. W. WALLIS.

FRIDAY, MAY 10, 1889.

### OBSESSION: NOT A SPIRITUAL, BUT A PHYSICAL CONDITION.

THE Editor of this journal having received a number of letters on the vexed subject of "Obsession," and being wholly unable to devote the time necessary to conduct private correspondence, would call attention to the following article, which cannot but prove suggestive even to those who may not agree with her views; identical with those written by the Editor of this journal some years ago.

Whatever may be the orthographical meaning of the word obsession, we popularly understand by it *the complete control of the body through the organs of the brain* by a spirit, wicked in intention, mischievous and sometimes dangerous in acts, and often irrational, both in word and deed. In my own experience I am frequently called upon to visit persons who manifest the most extraordinary tendency to perform evil acts, and utter profane language, speaking sometimes in harsh, guttural tones, and not unusually imitating in speech and action the lower animals. Such cases as these are commonly pronounced by spiritualists, "obsession." Perhaps they are; but before we can form any correct theory on the subject, let us consider some of the facts belonging to cases that come under the notice of the mediums, myself for one.

I was called upon some time ago to see a young girl who was, as her friends assured me, "obsessed by evil spirits," and was only to be cured—as they thought—through my power over "the dark spirit" as exorcist. I found an interesting girl of fifteen years old (who at the time of my visit was under the malign influence in its fullest force), literally hanging on to the cornice of a high room, whither she had climbed up with all the agility of a cat, and now (crouched up into a sort of human ball), launched fearful execrations at the bystanders, in the coarse, rough tone of a man. Presently the poor child crept down to the ground, and proceeded to crawl round the room with dreadfully-animal movements, occasionally barking like a dog, and varying such sounds with harsh, but entirely irrational speech; her parents informed me her condition assumed many phases, often presenting evidence of "most high and holy control," discoursing admirably; improvising poetry, singing, and sometimes speaking languages with which she was entirely unacquainted.

Before I left, one of those paroxysms of a "superior state" influenced her, and addressing me, what purported to be a spirit physician, informed me in choice language, 'that I did understand the case,' and requested I would state my convictions to the parents.

This I presently proceeded to do, although I am bound to add, without impressing those convictions upon their minds, already predetermined to accept of nothing that would clash with the theory of "obsession." As the last spirit that

appeared to influence the young lady evidently read clairvoyantly what was passing in my mind, and manifested an amount of intelligence through the medium's trance state that entitled his *opinions* to consideration, I shall venture to give the theory, frequently suggested to me by spirits, and then pressing on my mind, even as I have received it. This person, and many others whom I have visited similarly affected, was the subject of a diseased brain, which at periods regulated by some exciting cause, produced a partial and sometimes a more general condition of inflammation on the cerebrum or front brain, the organ whose healthful action is essential to the manifestations of intelligence. In this state the entire action of the will is under the domination of the back brain (cerebellum), and as this exists equally in all animals, and is the stimulus to all animal movements, the result operates in purely instinctive and animal actions, while whatever of humanity is still operating through the disordered realm of reason, being under the domination of the animal faculties, displays itself in language and acts human in form, but animal in will, and all these can and do, take place without the influence of any spirit at all, except the unfortunate tenant of the semi-lunatic form of the subject.

In several instances I have clairvoyantly perceived in the so-called "obsessed," spinal curvatures and other defects of the brain or spinal column, which the parents have been compelled to own to, and which alone would account for the occasional displays of aberrated intellect. Accidents in infancy, or any cause hereditary or circumstantial, which affect the brain or nerve centres, I have found, upon careful investigation, very common in these cases, and, as I believe, wholly sufficient to account for their existence.

The ignorance or carelessness of the parents often disregards these physical causes, and, if they happen to be spiritualists, I find them just as ready to fall back upon the universal solvent of "obsession" as the orthodox are to attribute every conceivable phenomenon of life and nature to the direct act and will of God. It may not be invariably apparent even to the most careful scrutiny, that all cases of so-called obsession result from physical causes, but I have proved so many to do so, that I still watch and wait to see a yet larger number render up this solution of their mystery.

I have visited a great many lunatic asylums, and I am convinced that a large number of such cases grow out of unnatural pressure upon the brain; and I cannot yet discover a single case of lunacy which does not manifest disturbance of that equilibrium which should exist amongst the organs whose totality we call "the brain," which disturbance is in itself the lack of reason; and this I claim to be sufficient to account for lunacy, and lunacy, I am equally convinced, is just what we call "obsession."

When we remember that "the organs of the brain," as we term them, are not separate parts demonstrable in the subdivisions of the cranium, into which the phrenologist has classed the various faculties—arrangements, totally unsustained by any corresponding appearances in the matter itself, it is evident that though the substance of the brain is the instrument through which the faculties of the mind become manifest, that there is a subtle and imponderable element pervading that substance, which may become disturbed, and thus affect the mind's expression without being appreciable on the mere material surface. I believe, moreover, that this imponderable element is "nerve force," "vital force," "life," or by whatsoever name we may term the connecting link between spirit and matter; that this is our spiritual body, the clothing of the innermost, and which at *death* of the body becomes the outmost of the soul; that this nerve force is affected by whatever physically affects any of the nerve centres, and spiritually by excessive pressure on the mind; that being the medium between body and mind, it is the instrument of both, and represents any disturbing cause of ill to either; but as it is imponderable, its effect on matter is not appreciable at all times to the senses, and hence the difficulty of the anatomist in tracing lunacy in a diseased condition of the brain.

I beg to add a few words of comment on the popular theory of "obsession" from a spirit friend, whose opinions I highly value:—

"Observe the actions and speech of most of the victims of 'obsession,' and you will remark them to be, in general, irrational, and purposeless. For myself, I confess I know of no *insane spirits*. The cause of insanity is removed when death dissolves the union of a body and spirit, suffering of which, in either case, reacts on the other, but regains equi-



brium when separated. I do not dispute that a spirit may so completely subjugate the will of a mortal to his own as to appear to dwell within that mortal's organism, but why do you attribute foolish, senseless acts and words to a conscious intelligent soul, presenting no line of demarcation between the cunning of madness and the obsession you complain of? I repeat to you that the display of animal movements, blasphemous speech and semi-human actions, attributed to the obsession of evil spirits, is the result of a disordered brain and the predominance of the animal propensities over the intellectual. If you urge that the 'obsessed' frequently speak with an angelic as well as demoniac tongue, evidencing clairvoyant and other exalted powers, and proving the possession of bad spirits by this display of control from the good, I answer, bad and good spirits may both control a very helpless and unindividualized subject; and the fact that a person has not sufficient self-control to escape the charge of lunacy, is clear proof of this negative condition so favourable for the control of other minds; but it is not to the display of foreign intelligence, good or bad, that we object as proof of 'obsession,' but to the lack of it; and observing such innumerable instances in which base and criminal acts, above all lunatic and unintelligent ones, are charged upon the 'obsession of evil spirits,' we hope yet to be able to convince the world we have plenty of moral hospitals here in spirit-land for the cure of souls whom foul conditions on earth have contaminated, and that bad spirits can progress here as well, if not a little better, than by going to spirit circles to swear, and drink spirit through sympathetic mediums, and then become suddenly very much improved in mind and state by the exercise. But positively we have no insane asylums here, consequently I am at some loss to determine where INSANE OBSESSORS come from."

In concluding this article, it may not be uninteresting to notice the case of a young lady at Providence, Rhode Island, who has been bedridden, I believe, now for some three or more years. One side is partially paralyzed—one hand and arm therefore entirely useless; the lower part of her body frightfully contracted and drawn together. She has been known to abstain from any other food than the trifling sustenance extracted from chewing little pieces of bread for weeks. This unfortunate young girl is at times subject to frightful paroxysms of what my friends assured me gravely was "obsession," but which were evident symptoms to me, of inflammation of the spine and brain, producing temporary insanity. The usual obsession hypothesis was adopted, it seems, from the young lady's extraordinary manifestations of spirit control of a high order in her lucid moments. Also another remarkable feature of her case is her clairvoyance, which, in some instances is the most direct I ever witnessed. I am possessed of an excellent drawing of birds, executed in a room where every ray of light had been excluded for weeks, to favour a dreadful affection of the eyes, which rendered even a faint streak of light intolerable to her; yet in this state, with her one hand—the other numb and lifeless—she has executed a great number of drawings, writings, and needlework, could read, tell the time, and the persons who presented themselves at the street door before it was opened. Some of these drawings are elaborate and excellent, and the paper dolls she cut out, painted and dressed, are very superior to many a one's work performed in the light and aided by two mortal eyes.

As an evidence of the natural clairvoyance of this singular case, I presented her with a book, when she immediately read down the page for me clearly and well, and could hardly be made to believe me when I told her *she had been reading from a book held upside down.*

My own conclusion on this, as on many other yet more marked cases, is, that the repulsive and irrational features proceeded from lunacy, but that in conditions where the worn and suffering nervous system was highly negative, the ever watchful love of guardian spirits controlled the weak organism in manifestations of use and beauty.

EMMA HARDINGE BRITTEN.

THE knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoyment of it—this is the sovereign good of human nature.—*Bacon.*

I HATE anything that occupies more space than it is worth. I hate to see a load of handboxes go along the street, and I hate to see a parcel of big words without anything in them.—*Hazlitt.*

## NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.

AN extraordinary resolution was discussed and adopted at a quarterly meeting of the members of the Newcastle Society, on April 30th, as follows:—

"That officially we discontinue the sale of the *Medium*, on account of the bitter, vindictive, and persistent attacks in it upon the various workers in our movement."

The speakers to the motion all expressed themselves as willing to welcome kindly criticism in order to eliminate error from the movement, but they strenuously objected to the bitter tone of the personalities indulged in by the offending journal. These were characterised as most unspiritual, the cruel attack on Mr. Alfred Kitson in a recent issue was considered the culminating point of a long series; this brought matters to a climax—they declined to countenance such work any longer. The motion was adopted practically unanimously, as only one member abstained, and he, feeling unable to defend the articles complained of, adopted a neutral position.

[The above resolution explains itself, and we are quite sure will command the sympathy of every true spiritualist in the country.]

## THOUGHT FRAGMENTS.

"Gather them up!"

## THE LIFE OF THE OUTCAST.

HOW IT BEGINS, DEVELOPS, AND GOES OUT IN MISERY AND SIN.

T. De Witt Talmage: A city missionary gives his conversation with one of these outcasts in New York:—

"Well, my boy, what do you want?"

"A home, please, sir."

"What is your name?"

"Hain't got no name, sir; the boys call me Pickety."

"Well, Pickety, where do you live?"

"Don't live nowhere, sir."

"But where do you stay?"

"I don't stay nowhere in the daytime, but I sleeps in hay-barges, sir, and sometimes in dry-goods boxes, and down on the steam gratings in winter, till the M.P.'s came along, and just now a cove has taken me in at the iron bridge at Harlem."

"Iron bridge! What do you mean?"

"Why, them holler iron things what holds the bridge up. He got it first, and he lets me in."

"Pickety, who is your father?"

"Hain't got no father, sir, he died afore I knew, and me mither she drinked and bate me, and we was put out by the landlord, and she died, and the city-hall buried her?" And something like a shadow came over the cunning blue eyes.

"Pickety, did you ever hear of God?"

"Yes, sir; I have heard the fellers swear about him, and I know it's lucky to say something to him when you sleep out in bad nights."

"Did you ever go to school, Pickety, or to church?"

"No, sir; I never went to no church nor school. I should kind o' like to learn something."

My hearers, these unfortunates are all about us.

When they got up from their hands and knees to walk their first step was on the road to ruin, and every day since they have been plunging down to lower depths, and wilder despair, and deeper darkness.

There are many about us in boyhood and girlhood in comfortable circles that are going to be something good or bad, bright or ignorant, and they will yet make their parents glad with an infinite gladness or pain them with an infinite sorrow. They go bounding through the hall; they shout in the yard; they sing in the school. This activity that now strikes the ball, and runs the race, and rolls the hoop, and flies the kite, will soon be ready for the higher game of life, where fortunes are to be made and reputations achieved, and temptations combated, and immortal souls jeopardized, and kingdoms of glory won.

Call up that child; push back his hair. Shall this face be ever brightened up with benevolence, or scarred, and pinched, and blasted with low excesses? Shall those eyes become more and more intelligent, or shall they acquire the dishonest glance and the servile downcast? Put your hand on that child's heart. Shall it always beat with noble impulses, or will it be a thief's heart, a coward's heart, a traitor's heart? EDUCATION shall decide which.

## CLAIRVOYANCE AND THE LATE MYSTERIOUS DROWNING CASE AT NORTHEENDEN.

To the Editor of "The Two Worlds."

On Good Friday last Mr. James Smith, formerly residing at 12, Nield Street, Fairfield Street, Manchester, a young man with whom I was personally acquainted, left his home, and went ostensibly to take a day's pleasure in the country. Although no reason could be devined by his family for his prolonged absence, day after day passed without his return, or any tidings being heard of him. When a week had passed away, feeling deeply for the affliction of his family, and having heard much of the powers of clairvoyance and psychometry, I determined to try if they could be made available in this case. Having obtained from his family some of his wearing apparel lately worn, and charged with his magnetism, I carefully folded them up so as to isolate them from contact with other objects, and called on Mr. J. B. Tetlow, in company with a friend as a witness of what might occur. Mr. Tetlow, who bears the reputation of being a successful psychometrist, no sooner came in contact with the things belonging to Mr. Smith than he fell down and personated a man drowning, remaining in an unconscious state for nearly twenty minutes. When he came to himself I told him my object was to find a person who was lost, and he immediately gave an accurate description of Mr. Smith, together with a number of details of which I had no knowledge, but which I have since proved to be correct. He then went on to trace Mr. Smith to Northenden, a place which neither Mr. Tetlow nor I had ever seen. He described him going down a lane which leads to a river and a landing-stage for boats. He gave a close description of the place—since proved to be most accurate—and declared the man was drowned, but the body was hidden, and for the present held in the mud of the river banks, and would with much difficulty be extricated and recovered. Investigation was immediately commenced, and at first proved fruitless, but within fourteen days from the time of my unfortunate friend's disappearance, the body was found floating on the water at the point indicated by Mr. Tetlow. On the 6th of May an inquest was held on the body, as reported in the *Manchester Evening News* of that date. Again all Mr. Tetlow's statements were confirmed as to the cause of death, which the companions who had been with him—the whole party drinking heavily—attributed not to suicide, but accident. I will not take up space by describing the wonderful accuracy of all Mr. Tetlow's statements—these being made of a total stranger, and with no clue to guide him but the touch of some of my poor friend's articles of wearing apparel. I give this statement for the truth's sake, and as a part of the marvels of present day revelations.

EDWIN ELSA.

13, Hulton Street, Ordsal Park, Salford, Manchester.

LIFE is a mystery, death is a mystery. I am like the Chinese philosopher, Confucius, who, when he was asked, "What is death?" answered, "Life is such a mystery that I do not seek to know what is beyond it."—*Whittier*.

In every human being there are many grains of gold. When one is down, even by indiscretions of his own, do not stoop to throw additional mud upon him. Strive rather to reach him a helping hand to extricate him from the mire in which he is wallowing. This is true manhood.

As that man cannot set a right value upon health who has never known sickness, nor feel the blessing of ease who has been through life a stranger to pain, so there can be no confirmed and passionate love of truth for him who has not experienced the hollowness of error.—*Coleridge*.

## CHRISTIAN SPIRITUALISM.

We have received a long letter from Mr. R. J. Lees, the apparent aim of which is to promote further discussion on the above subject, a matter which we must decline, as the case at present stands.

Mr. Lees considered himself aggrieved by a certain remark made by Mr. Wallis in a former issue, concerning his views of the Bible and Christianity. The Editor gave Mr. Lees the privilege of a reply, and there the matter—as far as the presentation of personal opinions goes—must end. "Verax" writes a letter of inquiry on the same subject, to which the Editor replied, and to that, reply Mr. Lees takes exception. Were we to fill up every column of this paper with such useless discussions, we should only reiterate the position taken in our reply to "Verax." But vain discussions are not the object for which this paper

is printed. Those who, in the light of modern knowledge and research, still remain Christian spiritualists, are not likely to change their position from any opportunities afforded them for newspaper controversy. Those who have abandoned that position are certainly not likely to return to it under any incentive but such facts as no one on earth can give them. The discussion of mere opinions therefore would be as vain as it is distasteful to readers seeking for facts and progressive ideas, rather than theories and mythical speculations. We are always willing to give anyone who considers himself aggrieved by aught that appears in these columns an opportunity to state his complaint, and if need be, to set himself right, beyond this we cannot assign space in this little paper for merely personal opinions or vain controversies.—*Ed. T. W.*

## LYCEUM JOTTINGS.

### I DON'T THINK.

I KNOW a naughty little elf  
Who never can behave himself;  
He beats his drum when grandma's cap  
Is nodding for a cosy nap.  
And leaves his ball upon the floor,  
For Uncle James to stumble o'er.

'Twas he who tried to scratch his name  
Upon a painted picture-frame;  
'Twas he who left the gate untied,  
Which brindle cow pushed open wide.  
'Twas he who nibbled Lucy's cake  
She took such pains to mix and bake;  
And, though we blamed the tricky mice,  
'Twas he who cracked its fluted ice.

This little elf upset the milk,  
He tangled aunty's broidery silk;  
He went to school with muddy shoes,  
Though credits very sure to lose.  
Against his mamma's gentle wish,  
He took the sugar from the dish;  
He lost the pen and spilled the ink,  
This elf we call, "I didn't think."

If he would never show his face;  
We hope and hope some sunny day  
The naughty elf will run away;  
For oft he makes our spirits sink—  
This troublesome "I didn't think."

Margaret E. Sangster.

### ROMANCE AND REALITY.

AN ODE TO MY SON AND HEIR, AGED THREE YEARS AND A HALF.

THOU happy, happy elf!  
(But stop, first let me kiss away that tear!)  
Thou tiny image of myself!  
(My love, he's poking peas into his ear!)  
Thou merry, laughing sprite!  
With spirits feather-light,  
Untouched by sorrow, and unsoil'd by sin—  
(Good heavens! the child is swallowing a pin!)

Thou little tricky Puck!  
With antic toys so funnily bestuck,  
Light as the singing bird that wings the air—  
(The door! the door! he'll tumble down the stair!)  
Thou darling of thy sire!  
(Why, Jane, he'll set his pinafore a-fire!)  
Thou imp of mirth and joy!  
In Love's dear chain so strong and bright a link!  
Thou idol of thy parents—(drat the boy!)  
There goes my ink!)

Thou cherub—but of earth;  
Fit playfellow for Fays, by moonlight pale,  
In harmless sport and mirth,  
(That dog will bite him if he pulls his tail!)  
Thou human humming-bee, extracting honey  
From ev'ry blossom in the world that blows,  
Singing in Youth's Elysium ever sunny,  
(Another tumble!—that's his precious nose!)

Thy father's pride and hope!  
(He'll break the mirror with that skipping-rope!)  
With pure heart newly stamp'd from Nature's mint—  
(Where did he learn that aint?)  
Thou young domestic dove!  
(He'll have that jug off, with another shove!)  
Dear nursing of the Hymeneal nest!  
(Are those torn clothes his best?)  
Little epitome of man!  
(He'll climb upon the table, that's his plan!)  
Touched with the beauteous tints of dawning life!  
(He's got the knife!)  
With fancies buoyant as the thistle-down!  
(He's got the scissors snipping at your gown!)

Thou pretty budding rose!  
(Go to your mother, child, and wipe your nose!)  
Fresh as the morn and brilliant as its star!  
(I wish that window had an iron bar!)  
Bold as the hawk, yet gentle as the dove!  
(I'll tell you what, my love,  
I cannot write unless that sprite  
Is sent at once above!)

Thos. Hood.



## CHRONICLE OF SOCIETARY WORK.

**ACORINGTON and CHURCH.** 26, China Street.—Tea party, Saturday, May 4th. About 76 sat down to an excellent tea, after which an entertainment of songs and recitations was given by the Lyceum scholars. A very enjoyable evening. Sunday, May 5th, Mr. Newhall gave discourses on subjects chosen by the audience, which were dealt with in a very satisfactory manner.

**BIRMINGHAM.** Ashted Row.—The members of the Conference meet Sundays and Thursdays every week. The mediums' meeting was held as usual, first Thursday in the month, when those assembled were presented with prints of the plates which were exposed January 6th. On the first plate there were appearances for which nothing in the room could account, and on the second plate a spirit form of a control. Two plates were exposed last Thursday, copies of which will be presented to those assembled June 6th; this plan will be adopted at every mediums' meeting in future. Mediums who desire to test this are invited to attend the gatherings and bring an unopened box of Ilford's plates.—S. A. P.

**BLACKBURN.**—Mr. John Walsh gave good addresses. Afternoon: "Science and Revelation in regard to the Life of Man." Evening: "Dreams and Realities." Good psychometric delineations were given after each discourse.—A. A.

**BOLTON.** Bridgeman Street Baths.—Miss Jones's afternoon subject was "Jacob's Ladder, or a Vision of Clairvoyance." After the address she gave remarkable psychometric tests, which gave much satisfaction. At the evening service the room was packed, when we again had some splendid tests in psychometry. The audiences were well pleased.

**BRADFORD.** St. James's.—Mr. Armitage gave answers to subjects, afternoon and evening, from the audience, very eloquently, also named a child. We want no priest or parsons when we have such men in the cause as Mr. Armitage. Strangers could not but appreciate the answers given.

**BRADFORD.** 21, Rooley Lane.—Good meeting. Mrs. Bentley's guides gave a good and interesting address. Subject, "What is God, where is God, and how shall we find Him?" followed by good clairvoyant delineations.

**BRIGHTON.**—Only a moderate audience listened to Mr. Ringrose in the afternoon, on "How much better is a man than a sheep," which was treated very reasonably. In the evening he spoke from the text, "Behold I tread the winepress alone," which gave great satisfaction to a good audience. He gave three astral delineations very satisfactorily.

**BURNLEY.**—Our afternoon meeting was well attended, though the weather was temptingly fine, subject, "The Deluge in the light of modern science." In the evening the hall was well filled, though much larger than our last meeting place; subject: "The Word," from the first chapter of St. John. The whole audience seemed to appreciate the masterly treatment of the subjects, our chairman in the afternoon being a prominent member from the General Baptist Colne Road Chapel, who has on certain occasions done ministerial duty among that body. Our prospects are very cheering.—N. L.

**COWMS.** Lepton.—The guides of Mr. D. Milner gave very good addresses. Afternoon, "The Grand Reality." Evening, "Death and Life after Death." Clairvoyance very good.—G. M.

**CLACKHATON.** Oddfellows' Hall.—The guides of Miss Keeves spoke well in the afternoon, subject: "The Works of Jesus," which was very good. In the evening they handled seven subjects, to the greatest satisfaction of a large audience. "Prove all things, and hold fast that which is good."—W. H. N.

**COLNE.**—Mr. Plant gave two splendid lectures. Afternoon: "Is man an immortal being?" Evening: "What effect has Spiritualism on Christianity and Science?" Clairvoyance after each lecture: 30 given, 22 recognized. Mr. Plant is making steady progress. Good audiences.

**DARWEN.**—The guides of Mrs. Green gave two very interesting and instructive discourses. Afternoon: "Do the loved ones return from the spirit-land?" Evening subject, "The Religion of To-day." Fourteen clairvoyant descriptions, 10 recognized.—T. H.

**DENHOLME.**—Afternoon: Miss Walton delivered a very good address. Evening: The guides spoke from a passage of scripture read by the chairman, "If ye then, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them that ask Him!" Both were highly appreciated.

**DEWSBURY.**—April 27th, Mrs. Black gave a considerable number of clairvoyant descriptions, several of a very testing kind, and produced a marked impression upon the audience. As the meeting was about to close, a gentleman in the audience requested the favour of a short address from the guides of Mrs. Wm. Stansfield (who was in the chair). Singing brought that lady's Irish control with a ten minutes' speech; then followed what proved to be a remarkable and convincing test. The organism of this lady was used to depict a death scene, with certain peculiar sounds from the mouth, which was at once recognised by a lady present as her mother, who had passed over to spirit life, with exactly the same symptoms as were manifested in the organism of the medium. The lady came on to the platform, and then followed one of the most affecting scenes ever witnessed by the writer. The joy of the mother seemed almost inexpressible, while the daughter was blinded with tears of wonder and of joy at thus proving the truths (she had so much doubted and even condemned) of spirit return. Sunday, May 5th, Mr. Rowling served us well. Afternoon subject: "Duty," which was a well-chosen and masterly-delivered discourse, with a goodly number of apt illustrations, such as kept the audience well interested. Evening: "The journey of life." Both subjects were much appreciated. Afterwards, Mr. Rowling gave several psychometric delineations of a satisfactory kind. We shall long for the next visit of this gentleman, as he is always welcome.—W. S.

**FELLING-ON-TYNE.**—Mrs. Peters gave 36 delineations, 30 recognized, mostly to strangers. Very good company. All went away satisfied.

**HALIFAX.**—Mrs. Ingham took for a subject, afternoon and evening, "Blessed are they that die in the Lord; they rest in peace, for their works do follow them." The controls were old pioneers in our movement.—J. L.

**HAYWOOD.**—Afternoon: Mr. Hurst, of Rochdale, spoke on "God made man in his own image," and then repented. Why did he make

a mistake? Evening, "Where are the Loved Ones?" Both subjects were taken from the audience. Poems given and sung by the controls were very well appreciated by an attentive audience.—S. H.

**HUDDERSFIELD.** Brook St.—Mr. A. D. Wilson conducted our services, in the unavoidable absence of Mr. Hepworth, giving good and practical addresses, to the satisfaction of all. The evening lecture was especially noteworthy, the subject being "Heresy viewed in the light of spiritualism," and would be well worth repetition.—J. B.

**LANCASTER.**—Mr. T. H. Hunt gave two instructive and forcible orations. Afternoon subject, "Spiritualism; its Revelations and its Truths." Evening, "The Nature and Destiny of Man," which seemed to give great satisfaction, by the frequent applause from our good audience. We compliment our young friend upon the able manner in which the orations were delivered and poems given from subjects by the audience, this being his first appearance on our platform.—J. B.

**LEEDS.** Psychological Hall.—Mrs. Beanland gave two addresses and psychometrical delineations, which were not only very convincing, but made some determined to seek further into the truth underlying what they heard. Mr. Blackburn, Keighley, next Sunday. Conversational in the afternoon. Address in the evening. Hope the hall will be filled.—M. S.

**LEIGH.** Spiritualistic Society.—The guides of Mr. Ormrod gave two discourses. Morning subject, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord!" Evening, "Love one Another." Both subjects were listened to by good and appreciative audiences.—J. W.

**LONDON.** Canning Town. 41, Trinity Street.—May 2nd: A fair attendance; conditions and harmony good. Two strangers. Mr. H. Towns is labouring hard; we would feel much pleased of assistance. I am sure Mr. Towns deserves it. Friends, come and help him.—Cor.

**LONDON.**—Dawn of Day Spiritual Society held their Third Social Gathering at Mr. Warren's, 245, Kentish Town Road, May 5th. The room was well filled, and a good influence prevailed. The invocation was given by the guides of Mrs. C. Spring; then followed a duet by Miss Debenham and Mr. Tymms; an organ solo by Mr. Tymms. Mr. W. Towns sang a solo, and his guides gave an address upon "The Soul." Mr. Robert Scott gave two recitations. (We sincerely hope Mr. Scott will favour us on some future occasion.) Miss Debenham gave a song. Our worthy president (Mr. Warren) also gave a recitation. All the above performers ably acquitted themselves. The spirit of the late tragedian, Macready, gave a most powerful speech on "Progression," and said that the work of spiritualism was to free man from priestcraft (through Mrs. C. Spring). There were some excellent spirit drawings exhibited, drawn through the mediumship of our secretary, Mrs. Rorke. A vote of thanks to the artistes for their kind services was carried unanimously.—C. J. E.

**LONDON.** 309, Essex Road, Islington.—Mr. Walker delivered a very able discourse on "Spiritualism," showing that as we realised its truth, it would affect our every day life, causing our light to shine and lead others to enquire into those grand and glorious truths which have freed us from the trammels of creeds and dogmatism.

**LONDON.** Peckham. Winchester Hall.—May 1st: A large number assembled *en stance* when Mrs. Bridge's clairvoyant gifts were exercised by her inspirers for medical purposes, with gratifying results. The beneficent form of mediumship is, as it should be, much appreciated by us, and deserves to be more widely known. May 5th: Mr. Vango, at the morning meeting, gave excellent spirit descriptions to a very large attendance, who manifested much interest. Miss Blenman gave a good address, subject: "Millennium," and replied to questions very satisfactorily. Mr. Andy presided.—W. E. L.

**LONDON.** 28, Devonshire Rd., Forest Hill, S.E.—Mr. R. J. Lees delighted his audience with a very able lecture.—M. Gifford, sec.

**LONDON.** King's Cross, Copenhagen Hall.—Sunday morning Mr. Burns gave a most interesting lecture on "Phrenology," He examined several heads of the audience to try and discover whether combativeness was situated on the parietal bone. Mr. McKenzie will follow in the same course next Sunday morning. Sunday evening, Mr. Humphreys gave a most interesting address on "Spiritual glimpses," after which questions were answered.

**LONDON.** Open-air work: Woolwich Common.—A good meeting, virtually no opposition; a few questions asked and ably answered. These meetings will continue every Sunday, weather permitting, at three o'clock.—F. W.

**LIVERPOOL.** Daulby Hall.—On Sunday, the 5th inst., Mrs. Hardinge Britten was the speaker, and her presence was greeted by two fine audiences, notwithstanding the prevalence of the violent and continuous thunderstorm. Both meetings were highly appreciative, and interrupted with frequent and uncontrollable bursts of applause. Several of the Liverpool friends signified their intention of being present at the Lyceum Conference to be held at Manchester, according to notice, this coming Sunday.

**MACCLESFIELD.**—Afternoon, 2-30. We introduced the lyceum movement for the first time in the services. Mr. Wallis's subject was "Man's Search for Truth." Very good address. Evening subject "Spiritualism a rational religion for both worlds." Very powerful address, in which he pointed out the difference between spiritualism and the Christian religion—that is to say, spiritualists say "Test, try, and prove everything to be truth," and then accept it as such, whereas on the other hand it is faith and nothing more. The audience was not so good, on account of the severe thunderstorm which broke out.

**MANCHESTER.** Temperance Hall, Tipping Street.—Afternoon, Mr. J. B. Tetlow gave a grand discourse on "Cremation," and in the evening he took for his subject, "Leaders and Misleaders." He showed that all teachers were not leaders in the right direction, that a great many who professed to be the leaders and teachers of humanity were really misleaders. But the true leaders and teachers were those that raise humanity from vice and degradation to a higher platform of thought, and teach them that salvation is within the reach of all, and each one will have to work it out for himself.

**MANCHESTER.** Psychological Hall, May 4th.—A good number witnessed our first dramatic performance, with our new stage fittings. It was an immense success, both plays being well rendered. The first, entitled "The Lottery Ticket," was well given by Miss Hall, Miss E. A. Taylor, and Messrs. Banham, W. Taylor, and Horrocks. The second, entitled "All for Love," was well given by Mrs. Hulmes, Mr. Haggett,

Miss Knott, and Messrs. T. and H. Taylor, Tift, and Walker. A piccolo solo was given by a friend, also song by Mr. T. Taylor. A thoroughly enjoyable evening was spent, each doing their utmost to make it a success, which perfectly satisfied the audience, to whom we tender our hearty thanks for their co-operation by their presence. May 5th.—Our first anniversary to commemorate the opening of our present hall was held. Our esteemed friend Mrs. Smith had the pleasure of opening it 12 months ago, when her guides congratulated us on our removal and predicted that we should succeed far better than hitherto, which has been amply fulfilled, inasmuch that we have found it too small on several occasions. Mrs. Smith being with us on this our anniversary, her guides, by request, gave a brief review of the past year, showing the progress we had made. In the evening they pointed out the best lines to follow so as to ensure greater success in the future. Good clairvoyance at both meetings, also the pleasing ceremony of naming two children was performed, closing an excellent day which augurs well for the future.—J. H. H.

**MEXBOROUGH.** Ridgill's Rooms.—The guides of Mrs. Dickenson, of Leeds, spoke to a large audience. Subject, "The bright home over there," and gave good satisfaction. Six clairvoyant descriptions, five recognized. At night she spoke on "Spiritual Mediumship," and described it in a very lucid manner. She gave clairvoyance very successfully at night.—G. W.

**MONKWEARMOUTH.** 8, Ravensworth Terrace.—Mr. Harms gave a lecture on "Healing," which was very interesting. Mr. Hoey's guides gave a few delineations.—G. E.

**NELSON.** Victoria Hall.—Miss Wilson, of Batley, gave two very interesting addresses. Afternoon subject: "Concerning spiritual gifts, brethren, I would not have you ignorant." Evening: "Charity." Clairvoyance at the close.—F. H.

**NEWCASTLE-ON-TYNE.** Open-air Mission.—May 5: Yesterday was a re-beginning. The unsuitable weather of the last three Sundays had stopped this valuable mode of spreading truth. Large gatherings of respectful, intelligent listeners surrounded our speakers (I am glad to be able to refer to them in the plural). By accident we "laid hands" on Bro. Grey "suddenly," and pressed him into the service. The addresses were pointed and telling. Earnest inquiry was made at the time of "questions." It was with difficulty we withdrew and broke up the meeting of five or six hundred persons. Bro. Grey gave us two inspirational poems at close. Audience selected the subjects, "Truth and Inspiration." This produced a marvellous effect. If only those who *could* would help in this work, instead of one company we could have three at the Quay side, where thousands congregate every fine Sunday morning. "The labourers are few," but what "a plenteous harvest awaits the reapers!"—B. H.

**NEWCASTLE-ON-TYNE.**—May 5th: "He that planted the ear shall he not hear?" was the subject of a thoroughly scientific exposition by Alderman Barkas, F.G.S. The audience was a good one, who listened with evident relish. I trust we shall have a large gathering to listen to Mr. B. Harris on the 12th, at 6-30, who intends to reply *seriatim* to Mr. Charles Bradlaugh, M.P.'s, arguments, in a lecture the hon. member delivered here a month ago. The subject is "Humanity's gain through faith." All free-thinkers invited.—W. H. N.

**NORTHAMPTON.**—May 5th, Mr. Veitch, of London, gave two elaborate discourses: 2-30, "Spiritualism and its evidences;" 6-30, "Immortal hope." Our audiences well pleased.—T. H.

**NORTH SHIELDS.** Camden Street.—Mr. W. Burnett lectured on "What claim has spiritualism to rank as a religious reform?" The subject afforded ample scope for the pleasing lecture which followed. The reformatory tendency of our philosophy, both intellectually, socially, and religiously, was lucidly shown and ably argued upon. Our yearly meeting was held after the service. We are pleased to be able to report ourselves in a sound financial position, having a balance up to April 30th of £12 15s. 6d. The following officers were elected for twelve months, viz.: president, Mr. H. Appleby; vice-presidents, Capt. Ranton and Mr. W. Walker; secretary, Mr. T. Patterson; assistant secretary, Mr. J. Eskdale, jun.; financial secretary and treasurer, Miss Young; librarian, Mr. Appleby; committee, Mrs. Seader, Mrs. Murray, Mrs. Eskdale, Mrs. Walker, and Messrs. Eskdale, Matthewson, Shelton, and Davison; auditors, Messrs. Murray and Macpherson. We are arranging for open-air meetings, and hope to introduce the subject to many who are yet strangers to the beautiful philosophy and demonstrative evidence of this continual spiritual revelation from God to man.—W. W.

**NORTH SHIELDS.** 41, Borough Road.—Mr. G. Forrester gave an address on "The worship of God" in a very able manner. This gentleman is a sincere and earnest worker in our cause, and has done much good here.

**NOTTINGHAM.**—Mrs. Barnes, medium, morning and evening. The latter was an excellent meeting. "Many are called, but few are chosen," was the subject sent up from the audience. The controls showed how the teaching based on these words, namely, that of the salvation of the few, while the large majority were doomed to destruction, was utterly opposed and contradicted in many ways. Even in the parable of the supper preceding the verse, the teaching was, "that even from the highways and hedges they should be compelled to come in." But more emphatic than this, was the innate sense of Divine justice and wisdom, which told us that the creative power had not worked in vain, or its efforts been partially paralyzed. Bro. Finch, under control, spoke some very effective words giving promise of great things in the future. Mrs. Espley also gave a most appropriate impromptu poem.—J. W. B.

**OLDHAM.**—The fine weather interfered with our audiences. Mrs. Wallis lectured in the afternoon, on the subject, "Has Man Free Will," which the controls remarked was one of the vexed problems of the age. Man could only have comparative freedom, and it was for him to take up the facts of life as he found them, and endeavour to make the best of them. The evening subject was "The gulf bridged, or, immortality certain." Nine clairvoyant descriptions were given, seven recognized.—J. S. G.

**OLDHAM.** Mutual Improvement.—We spent an interesting night with Mr. Garforth, who lectured on "Life on board a man of war." He spoke from personal experience, having when a youth been fascinated by reading the romantic stories of sea life, he made up his mind to be a sailor, but after enlisting, he found that it was not all he had been

led to imagine; he explained the routine of training he had to undergo from his first entering, in the different grades upwards; the restriction on board, especially for cleanliness and order, and the punishment awarded for misdemeanour, which was very severe. He told us of the neat embroidery, tailoring, &c., of some of the men, and other details. Although Mr. Garforth's experiences were very interesting, it must not be supposed they created in the minds of his audience an appetite for such a life. Thanks were given to Mr. Garforth for his lecture. Next week is the last meeting for this session.—N. S.

**OPENSRAW.**—We were entertained by the guides of our friend Mrs. Murgatroyd, and seeing this was her first visit she did remarkably well, though a little lacking in energy, which we hope will disappear on her next visit. She named three children at the close of the evening service.—J. A.

**PENDLETON.**—Wednesday, May 1: About eighty friends sat down to a first-class tea provided by the committee of the Pendleton Society of Spiritualists, in the Albion Street Hall, hired for the occasion, it being the last opportunity our dear friend and brother, Mr. Joseph Evans, late secretary of this society, would have of meeting with the members and friends before setting sail for America. Tea being over, a most interesting meeting followed, when Mr. Donnelly, sen., took the chair, and presented our friends, Mr. and Mrs. Joseph Evans, with a beautiful album, which, when opened, formed a writing-desk, it containing a large number of photographs; also an address with names of committee and officers of the Pendleton Society. This small memento was to show the esteem and respect in which Mr. Evans was held by the society. Our friend was much moved, and for a time unable to reply. The following also took part in the evening's entertainment: Mr. Boys made a short speech, Miss Boys gave two songs, Mr. Joseph Evans, two songs, an Albion Street friend made a speech, Mr. J. Evans, sen., song, Mr. Moolding, song, Mr. Donnelly, sen., recitation. Our friends left Pendleton on Friday evening, and would sail from Liverpool on Saturday, carrying with them the best wishes of this society.—May 5: Mrs. Butterfield's guides gave two good and earnest addresses. Afternoon subject was taken from one of the hymns which we sang, the words being, "The world may change." They said "Yea, does change, from old to new," and went on to speak of the many changes around us brought about by spring, and their effect upon humanity. Evening subject, part of last line of hymn 86, "Truth shall triumph," &c. Attendance not so large.—T. C.

**QUEENSBURY** (near Halifax, Yorks).—About a dozen friends from Ripley Street, Manchester Road, Bradford, visited this town, May 5th, on a missionary enterprise, and held two services in the Hall of Freedom, when able addresses by the controls of Mr. Wright, of Manchester, were delivered—afternoon, on "Spiritualism and its Teachings"; evening, on "The Origin of Sin." The audiences were not large, but were respectable and appreciative, and the friends have decided to visit us again Sunday next, when we hope to have better audiences, in the same place, which is comfortably seated for about 400 people. Tea will be provided for visitors from a distance at a small charge.

**RAMSBOTTOM.**—Mr. Le Bone's first visit. His guides spoke ably on "Liberty," in the afternoon, showing that it had brought us to the present state of progression, for while we have liberty we must keep moving ahead. Evening, three subjects, "The signs of the times," "If a man die shall he live again?" "If the prophets of old worked miracles with spirit agency, can mediums work the same with the same power?" The subjects were ably handled. We should fear nothing if we could get mediums like Mr. Le Bone every Sunday.—J. Lea.

**RAWTHENSTALL.**—Afternoon, Mr. Postlethwaite answered questions. Evening, the control gave a nice discourse on "What is Spiritualism?" Afterwards he gave many satisfactory psychometric tests.

**SOWERBY BRIDGE.** Hollins Lane.—Mrs. Connell discoursed on "Spiritualism v. Orthodox Christianity," making some good comparisons and hard hits, which kept up the interest of a moderate audience. Clairvoyance followed, a few good tests being given. Mr. Lees, president, preceded the address with an article from the Rostrum of *The Two Worlds*, making a few remarks thereon, which were taken up by Mrs. Connell's controls, and dealt with very pointedly. The children's entertainment was put off till Saturday, May 11th. Two delegates (Mrs. Greenwood and Miss Thorpe) were elected to represent the Sowerby Bridge Lyceum, who will arrive in Manchester Sunday morning.—L. D.

**SOUTH SHIELDS.** 14, Stanhope Road.—April 28: Our new place was opened to-day; the speakers for the occasion were Messrs. Forrester and Campbell, who spoke very suitably under the circumstances of the change, and were listened to by a crowded house. May 5: Evening service was conducted by Mr. J. J. Corry, who answered questions from the audience, and at the close gave psychometric readings and clairvoyant descriptions very successfully.—J. G.

**SOUTH SHIELDS.** 19, Cambridge Street.—Wednesday, 7-30. Mrs. Wilkins, of London, gave very successful clairvoyant delineations. Friday, 7-30. Developing circle. Mr. Davison gave psychometrical readings, nearly all correct. Mrs. Davison gave clairvoyant descriptions to each one, all recognized but two. Sunday morning, open circle. Mrs. Davison's guides gave many striking proofs of spirit presence to strangers, which had a telling effect. Evening, Mr. J. G. Grey's controls took for the subject, "Food for Thought," dealing with the food necessary from a spiritual standpoint, showing that we reap what we sow, transmitting to our offspring the hereditary good or evil of our own nature, pointing to the responsibility of self-government, and each one should act for the good of all, finishing with a poem on the same subject, and "The late John Bright," "Mother's Love," and "The Harbour Lights."—D. Pinkney, Sec.

**SUNDERLAND.** Centre House, Silksworth Row.—Mr. Moorhouse presided and gave a short address. Mr. Forster, of South Shields (owing to Mr. Scott not being able to come), gave an interesting lecture, subject, "Mediums, their mediumistic powers and the best way to develop their gifts;" afterwards giving delineations, which were mostly recognized.

**WALSALL.** Exchange Rooms, High Street.—In the evening the guides of Mrs. Haughton, of Smethwick, delivered an address on "Prejudice," which was listened to very attentively by a good audience. Mr. D. Findlay, of Smethwick, presided, and made some very interesting observations with reference to his experiences in spiritualism.

**WESTHOUGHTON.**—Miss Walker's controls gave two good addresses. Afternoon subject, "The causes of crime," was well handled. In the



evening they spoke on "Spiritualism as a science," showing that it is based on facts as well as other natural sciences, and these facts are within reach of all who care to prove them. Spiritualism is not for faith but for investigation. Both addresses were followed by successful clairvoyance.—J. F.

WISBECH.—The guides of Mrs. Yeeles gave an instructive discourse on a subject chosen by the audience, "What are the Teachings of Spiritualism?" indicating that we did not believe in creeds and dogmas, and laying our sins on another person, but work out our own salvation. Miss Ada Yeeles rendered a solo, which added to the harmony. A good audience.—W. U.

RECEIVED LATE.—London, 9, Bedford Gardens: Morning, Mr. Earl's address was thoroughly appreciated. Evening: Mr. Hopcroft's answers to questions gave much pleasure. Open-air work: Hundreds of persons listened to Mr. R. J. Lees. Much literature distributed. Next Sunday Mr. Hopcroft, at 11.—Middlesbrough: Morning, Mr. Shirley read an essay, and Mr. Elstob related some startling experiences of spirit return. 6-30: Short addresses by Mrs. Gibson, Mr. Roeder, and Mr. Stirzaker. Mrs. Brown related how her husband and a comrade were saved from death by a spirit message. Clairvoyance; lyceum report; usual programme. A string band is being formed under an efficient conductor. Present: 34 children and 8 adults.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning: An excellent session. There was a unity of sentiment running through all the pieces, both opening hymn, musical reading and silver-chain readings, which was further elucidated by the conductor. Then followed readings by Masters W. H. Chamberlain and Norman Kitson, and a song, in two parts, by Misses Clara and Lily Armitage, all showing good judgment in selection and well rendered. After the usual exercises we formed three groups. Group 1, the little ones, led by Miss A. Kaye, on "Warmth of the Body"; group 2, led by G. W. Arron, on the organ "Constructiveness," devoting the latter portion to conversation on some interesting topic; group 3, led by the conductor, had a conversational lesson on "Criminal Punishment." The sentiments expressed were that the laws of the realm ought to have for their object the reformation of the criminal, and not merely to inflict punishment. That those convicted of capital offence should be made to feel and see the moral enormity of their deed, and given a chance to atone by risking their life to save those in sickness and distress, either on sea or land. That there needed a higher teaching in schools and churches, one based on the divine law of self-responsibility for all actions or deeds done, as all must reap the reward of their own life, be it good or bad. That many of our statute laws are wrong, being made by the strong arm of might, to protect the classes whose possessions have been acquired in a questionable manner. That every child born had a right to live, and be equally protected by the law. Afternoon: The influence was not so fresh and sustaining as the morning, owing perhaps, to the excessive heat, yet we had an excellent session of musical reading, gold-chain readings, song by Miss Mortimer, and a recitation by Miss L. Mortimer. After marching and calisthenics the conductor questioned the whole lyceum on "Physiology," tracing the gradual transformation of the food until it became fit to nourish the body, which kept the minds applied to the question. Both sessions were opened with invocations, all participating in that of the morning, and closed with benedictions. Present, an average attendance: 5 officers and 30 members.—A. K.

BLACKBURN. Saturday, May 4th.—A farewell party was held at the house of Mr. T. Tyrrell in honour of Mr. George Haworth, one of the Lyceum officers, then on the point of leaving Blackburn for America. About 30 Lyceum members spent a most enjoyable evening. On Sunday morning an excellent entertainment was given, and Mr. Tyrrell presented Mr. Haworth with a very beautiful album containing many fine portraits of spiritualists, and also a framed photograph of 15 of the Lyceum officers. Many members spoke highly of Mr. Haworth's kind and unassuming disposition and his good service to the Lyceum, and wished him every possible success in his enterprise. Present: 16 visitors, 75 scholars, and 12 officers.—A. A.

BRIGHTON.—Prayer by Mr. Jackson, the conductor. Marching and calisthenics gone through very well. Spent rest of morning same as last week. We are in a progressive state.—J. H.

BURNLEY.—A grand session, full of harmony, g. & s.-c. recitations, marching, and exercises. Recitations by Messrs. Hull, Stansfield, Farrer, and Edmonson. Song by Mr. P. Hanforth. Reading by the conductor of Bacup Lyceum; short speech by Mr. Whittaker. Visitors from Bacup and Colne. Members present, 112; leaders, 10; visitors, 30. A grand session. Collection was made for the conference, 9s. 1d.

COLNE.—Present: 17 officers, 65 scholars. Most of the time was spent in practising for our Whitsuntide demonstration. Recitations by the following: Master Bean, and Misses Coles, Dugdale, Christian, and Butcher.

LANCASTER.—Temperance Sunday. Present: 71 members and 8 officers. Short addresses were given by the conductor and secretary. Recitations by Arthur Cartwright, Wm. Anderton, Repentance Cornthwaite, Margaret Anderton, and Mr. A. Bleasdale. Songs by Annie Bleasdale, Elizabeth Bleasdale, Emily Stephenson, Florence Dixon, and Edith Hughes. We are short of leaders. Who will help us?—A. B.

LONDON. 33, High street, Peckham.—Usual programme: reading, "A son as a ministering angel to his mother." Marching, and a short lesson on "The Ostrich," brought another happy session to a close.

MACCLESFIELD.—Morning: present 40, usual programme. Readings by Mrs. Hayes, and recitations by Miss Nellie Hayes; marching and calisthenics performed creditably. Half yearly meeting was afterwards held, when the following officers were elected for the ensuing half-year: conductors, Messrs. Rogers and Hayes; guardian, Mr. Challinor; musical conductor, Miss Lovatt; assistant musical conductor, Miss Maggie Hayes; treasurer, Mr. Rogers; leaders: 1st group, Mr. Hayes and Miss Pimblott; 2nd (girls), Miss Dickens and Mr. Albinson; 2nd (boys), Messrs. Challinor and Bennison; 3rd (boys and girls), Misses Lovatt and Bennison; secretary, Mr. W. Pimblott. Afternoon: poor attendance. Recitations, marching, &c., gone through, and afterwards Mr. Wallis spoke.—W. P.

MANCHESTER. Tipping Street.—Ten a.m., 33 scholars and 9 officers. S. and g.-c. recitations. Recitations by E. Maslin, B. Jones, M. Taggart, E. Lamb, and Miss Maslin. Hymn. Benediction by Mr. Heywood. 2 p.m. Invocation by Mr. Jones. Number of scholars 16, and 6 officers.

MANCHESTER. Psychological Hall.—Attendance good. Programme gone through in our usual good style, including recitations by the Misses Hulmes, F. Dean, and Taylor, and Master Dixey. A pleasant morning.—C. B.

NEWCASTLE-ON-TYNE.—Hymn, recitation led by Mr. Hunter. Musical reading led by the conductor. G.-c. recitation led by Mr. Moore. Recitation by Miss Mary Perry. Recitation by Margaret Bonner. Piano duet by Misses Ada and Lottie Ellison. Select dialogue from Lyceum corner of "Two Worlds" by Willie Robinson and Tom White. Marching and calisthenic lessons. Good attendance.—J. M.

NOTTINGHAM.—Our session was made most valuable by a lesson on the "Human ear," by Mr. Taylor, science demonstrator, with the aid of an excellent model on a large scale. The wondrous mechanism of this beautiful organ was most clearly explained. There were several accessory illustrations of the manner in which sound waves strike the hearing sense. The Lyceum is deeply indebted for the course of lessons Mr. Taylor is now giving us. Mr. Hack will give a lesson on "Music" on Sunday next.—J. W. B.

OLDHAM.—Again a good attendance. If we go on increasing like this, we shall soon be crowded out. We practised several hymns for Whit Friday under the leadership of Mr. T. Barker, when we intend for the first time to march through the streets, when besides singing, marching and calisthenics will no doubt gone through. We should like as many friends from out districts to join as possible, more particulars nearer the time.—Jas. Sutcliffe, sec.

RAWTENSTALL.—Marched through the lanes to the burial place of the Quakers, Chapel Hill, near Rawtenstall. After going through the movements, a short address was given on the burial place some 200 years ago, when it was a noted place. All enjoyed the outing well, the sun shining beautifully. We returned through the green fields. The neighbours were astonished at the beautiful demonstration of our children. We trust it will not be the last. The Bacup and Rawtenstall Lyceums intend having a field day, for the children to have their coffee and buns, &c., together. Due notice will be given.

SALFORD. 48, Albion Street, Regent Road.—Present: Morning, officers, 14, scholars, 29, visitors, 2. Prayer by the conductor, Mr. Thomas Ellison. Usual marching and calisthenics, led by the conductor. Afternoon, officers, 14, scholars 40, visitors, 2, musical readings, led by the conductor. Recitations by J. Jackson, Kate Cowburn, Ada Cockins, and Ada Tydsley. Readings by R. J. Jackson, John Clegg, and Mr. Bacon, John Moorey and J. Heggie, Ben Clark and Miss Pearson. Mr. John Moorey on "Phrenology." Mr. John Clegg, the assistant-conductor, lectured on "Mesmerism."—R. J. J.

SOUTH SHIELDS. 19, Cambridge Street.—Present: 46 children, 11 officers, and 18 visitors. Mr. Burnett read the papers on the different kinds of groups. S.-c. recitations, musical readings. Our marching and calisthenics were excellently and elegantly performed. Mr. J. G. Grey's African control said he was once a child but he had not had the privileges we enjoy. There are angels but not winged ones, and all of us, small though we be, are angels in reality. We are never alone, and when our angry passions arise we may stretch out our hands to these angels and ask them to help us. He told us the use of our exercises, that it keeps us from consumption. We want to do away with doctor's bills. Mr. James dismissed the lyceum.—F. P.

SOWERBY BRIDGE.—10-30: Session led by Miss Thorpe. Programme as usual. Classes: Mutual Improvement class, reading by Mrs. Greenwood. (2) Girls' circle. (3) Girls: Lesson by Miss Copley. (4) Girls: Lesson by Miss Lees. (2) Boys: Botany, Mr. Dixon. (3) Reading, Mr. Ackroyd. Calisthenics led by Mr. A. E. Sutcliffe. Hymn and dismissal. Afternoon at 2-15: Session led by Mrs. Greenwood. Hymn, invocation, a.-c. and g.-c. recitation, musical reading, 137. Afterwards calisthenics, led by Miss Haigh. Classes formed: Mutual Improvement class, Essay by Mr. H. Hey. (2) Class, boys included. (2) Girls: lesson by Miss Sutcliffe. (3) Lesson by Miss Copley. (4) Lesson by Miss Lees. (3) Boys: Lesson by Miss Walker. Attendance: Morning, 51; afternoon, 55; visitors, 3.—J. G.

### PROSPECTIVE ARRANGEMENTS.

THE LYCEUM ANNUAL CONFERENCE OF 1889 will be held on Sunday, May 12th, at the Co-operative Hall, Downing Street, Manchester, as per resolution of last Conference, held at Halifax. All Lyceums elect their representatives at once, and notify the same to me as early as possible, that steps may be taken for their accommodation. Agenda (Assemble at 10 a.m., chair to be taken at 10-15 prompt): Part I.—(1) Call to order, (2) Reading of Minutes of last Conference, (3) Secretary's report, (4) Treasurer's report, (5) Reports of special committees—(Adjourn at 12-30 for dinner; re assemble at 2 p.m. prompt); Part II.—(6) Open council, (7) Place of next Conference, (8) Election of President for 1889, (9) Election of Secretary for 1889, (10) Election of Treasurer for 1889. In the evening, Mrs. Emma H. Britten will deliver an address in the same hall, on "The Importance of the Children's Progressive Lyceum." Mrs. E. H. Britten has generously given her services for the occasion in support of the Lyceum cause. A collection will be made at the close to defray expenses. As there will be much business of an important nature to engage the attention of the Conference, it is urgently desired that all delegates will make an effort to be in good time, that the President may be able to take the chair at the time stated. It is also earnestly desired that all Lyceum Secretaries, without exception, will send me as early as possible the total officers and members, male and female, on their registers, and the average attendance of the same, so that I may be able to enclose the total strength of the Lyceum movement in my report to the Conference. And this being done yearly will show in a concise form the growth and strength of the cause. To those delegates not acquainted with Manchester, I may add, for their guidance, that Downing Street is the latter portion of Market Street. The Assembly Rooms are on the left hand. There is a large lamp hung over the causeway bearing the above title.—Alfred Kitson, Sec., 55, Taylor Street, Batley, Yorkshire.

Miss Keesee desires that all letters for her should be addressed to c/o Miss Haigh, 47 Lewisham Terrace, Slaitwaite, near Huddersfield till the end of November.

Mr. W. Wallace, of London, the old pioneer medium, expects to revisit Manchester in a short time, and would be glad to obtain engagements on the road, and in Lancashire and Yorkshire. Address him, 24, Archway Road, Highgate, London.

Mrs. A. M. Smith, of 5, Colville Terrace, Beeston Hill, Leeds, has Sundays May 19th and June 2nd open.

NOTICE.—Mr. Hepworth, owing to a mistake with Huddersfield friends, is at liberty on the 19th inst. Should any society require his services on that date, please communicate with him at once. Address, 151, Camp Road, Leeds.

BACUP. Public Hall.—Mr. E. W. Wallis will lecture at 2-30. Subject, "The Modern Pilgrim's Progress?" 6-30, six subjects from the audience.

BRADFORD. Milton Street Anniversary Services.—2-30 and 6, Mrs. Wallis will deliver discourses and give clairvoyance.

BRIGHTON.—May 12th: Mr. Victor Wyldes, at 2-30 and 6.

COLNE. Whit-Monday. First Annual Demonstration.—The members and friends of the society and lyceum will assemble at the Cloth Hall at 10 a.m., and start in procession at 10-30 to sing at various points of the town, returning at 12-30, when buns and tea will be provided for all. The afternoon will be spent in recreation in a field till four o'clock. A public meat tea will be provided in the Cloth Hall at 5 p.m. Tickets 9d., children under 13, 4d. Friends from other societies will be cordially welcomed.

DEWSBURY.—Saturday, May 11th, a picnic party, at 4-30. Bring your food, and tea will be provided at a small charge, for the benefit of the funds of the society. After tea, Mr. Rowling will give phrenological examinations. Mr. Rhodes will bring his galvanic battery, and various other interesting items will be provided.

FELLING-ON-TYNE.—A Testimonial to Mrs. Peters.—On June 22nd the committee of the Felling Spiritual Society, with the assistance of North and South Shields, Sunderland, Middlesbrough, Byker, West Pelton, Willington, &c., intend to hold a tea meeting to present Mrs. Peters with a testimonial for her free services to the cause during nine years of private and two years public work, she having done great service and added many members to our great and noble cause.

Will the before-named societies that have lists please forward them, with the sums collected, to Mr. G. Laws, Crow Hall Lane, Felling, between June 8th and 15th, so that we may have time to purchase the testimonial on the 15th?—G. L.

LONDON SPIRITUALIST FEDERATION.—The next meeting will take place on Thursday, May 16th, at 8-15 p.m., Lookhart's, 109, Fleet Street, E.C., when the whole of the council are urgently requested to be present.—J. Veitch, Sec., 44, Coleman Road, Peckham, S.E.

LONDON. Marylebone, 24, Harcourt St., W.—A re-opening of above rooms will take place on Sunday, May 12th, at 7 o'clock, when Miss Kate Harding will sing two solos, Miss A. Hunt give pianoforte pieces, Mr. T. Portman, trance address, and other friends will assist in the meeting. All spiritualists and investigators, old and new, are very cordially invited. 11: Mrs. Hawkins at 8 o'clock. 13: A social meeting at 8 o'clock. 15: A séance at 8 o'clock. *Light and The Two Worlds* can be obtained at above place of meeting on Friday and Sunday evenings. Mr. Dale will meet enquirers every Friday evening and Sunday morning.

LONDON.—Wednesday, May 15th, at 8: Seance at 34, Cornwall Rd. Mrs. Hawkins. Thursday, May 16th, at 8: Members' Séance, at 34, Cornwall Rd. Mr. J. Hopcroft. Monday, May 20th: Members' Social Gathering, at Zephyr Hall.

MANCHESTER. Lyceum, Tipping St.—Grand entertainment on behalf of the lyceum, in the Temperance Hall, Tipping St., on Saturday, May 18, at 7-30. The entertainment will consist of songs, readings, concertina solos, and dramatic sketches, "My Wife's Relations" (by special request), and a laughable farce, "Off Duty." Tickets, 3d. each, to be had from lyceum officers. We hope many friends will be present, and help to make it a success.

MIDDLESBROUGH.—May 19th: Mrs. Wallis will lecture. Whit-Monday Entertainment. Mr. J. G. Grey, president. Coffee supper to follow. Tickets, 9d.

NEWCASTLE-ON-TYNE. 20, Nelson St. May 12.—Mr. B. Harris will reply to Mr. C. Bradlaugh, M.P.

NORTH SHIELDS. 41, Borough Road.—May 26th, Mr. J. Clare, of Newcastle, will give an address on "Spiritualism: is it of modern origin?" when we hope to have a large meeting.—C. T.

QUEENSBURY. Hall of Freedom.—Sunday, May 12th, two lectures will be given on "Spiritualism" by Mr. G. Wright of Manchester. Services at 2-30 and 6. Collections. We are trying to spread the grand cause more in the district.

RAWTENSALL.—May 19th, 2-30, Mr. Hodgson, the author, will render the service of song, by special request, entitled, "A Mother's Guide." At 6, Mr. Hodgson will lecture. Mr. Hodgson is willing to give the above song service to any society and take the platform at night for expenses only, in order to help societies. Mr. and Mrs. Hodgson sat talking on spiritual matters, when Mr. Hodgson's spirit guide controlled and requested the service of song to be written down, and impressed him what to write. It has been given at many places with great satisfaction. Friends try it, please.—John Barnes, 19, Rose Vale Cottages.

ROCHDALE. Blackwater Street.—2-30 and 6: Sunday, May 12th, a service of song will be given, entitled "Ministering Spirits."

SOUTH SHIELDS. 19, Cambridge Street.—Monday, May 13: Coffee supper and social. All invited.

SUNDERLAND. Silksworth Row.—Whit-Monday we intend having a social tea gathering, 1/- each, after which one of our amateur phrenologists will give delineations. Price, 8d. each. Proceeds towards organ fund.—G. W.

NOTICE.—Mrs. Wilkinson, psychometrist, medical and business clairvoyant, 309, Essex Road, Islington, London, will shortly visit Exeter and South Devon. Secretaries of the societies in and near Exeter should not lose this opportunity of inviting her to visit them.

## PASSING EVENTS.

(Compiled by E. W. WALLIS.)

### THEOLOGICAL NUTS TO CRACK.

78. Can you rejoice in the hope of the glory of God?
79. Would not the salvation of half of mankind glorify God more than the salvation of one-fourth?
80. Would not the salvation of nine-tenths of mankind glorify God more than the salvation of one-half?
81. Can we give glory to God in the highest without believing in the salvation of all men?
82. If all have sinned, and (thus) come short of the glory of God (Rom. iii., 23), would endless sinning mend the matter?
83. Shall "every tongue confess that Jesus Christ is Lord to the glory of God the Father?" (Phil. ii., 9, 11).
84. Is endless misery "good tidings of great joy which shall be to all people?"  
Rev. A. C. Thomas.

WHITSUNTIDE GATHERINGS.—On Wednesday, May 1st, a meeting of delegates from Manchester and District and the Oldham societies met at the house of Mr. Wallis, when it was decided to have a trip on Whit-Saturday, June 15th, to Ingletton, and invite all spiritualists to join us, and that we meet again on Monday evening, May 13th, at 7-30, at the same place for further consideration of the scheme.—J. S. G.

Mr. Ingham, of West Vale, writes suggesting Littleborough or Hollingworth Lake as a suitable place for a gathering of Lancashire and Yorkshire spiritualists on Whit-Monday, and says, "perhaps Rochdale friends would undertake to organise the arrangements."

Mr. J. Ball, of 17, Shaw Street, Lancaster, writes, "Any friends visiting Morecambe, on June 8th or 15th, we shall be most pleased to meet them at Lancaster or Morecambe if they will announce in *The Two Worlds* previously."

Mr. J. Whitaker, of 10, Peel Place, South Street, Keighley, writes that Keighley friends would be glad to meet the Lancashire friends at Southport on Whit-Tuesday—particulars later. The white ribbon in the button-hole, as a means of recognition, finds general favour.

PASSED TO THE HIGHER LIFE.—Mr. John Davies, aged 71, of Belper, passed to the higher life on the 1st instant. His remains were interred in Belper Cemetery on Saturday, the 4th instant. He was for many years a consistent member of, and subscriber to, the Belper Spiritualist Society. Some of the friends attended the funeral as a mark of respect.

The Dewsbury report narrates a very striking instance of spirit return, which must have been very satisfactory to the recipient.

The cause in Burnley appears to be in a healthy and flourishing condition. We wish our friends continuous prosperity. Unity, sympathy, and active effort will always win their due reward.

London friends should note the re-opening services at 24, Harcourt Street, Marylebone. (See prospective arrangements.)

We congratulate our Manchester (Collyhurst Road) friends on their success, as reported elsewhere.

We trust Manchester friends will give a hearty welcome to the lyceumists next Sunday. We hope there will be a large and representative muster of workers from all parts of the country, and that practical results will follow. Success to all the workers.

The Macclesfield friends have secured a very nice building, previously used for orthodox services, which will seat about 400 persons comfortably. The acoustic properties are good and a pleasant influence prevails. The lyceum children went through their exercises very well, and are a credit to their conductors.

Rev. H. R. Haweis will for the next six Sunday evenings attempt to answer the question "What am I to believe about the Bible stories in Genesis?" beginning with "Adam and Eve." When people ask such questions and begin to reason about these stories they speedily lose the old faith, and relegate them to the realm of fable where they rightly belong.

MIDDLESBROUGH. Open-air work proposed.—Any who are interested in the promotion of a limited number of out-door services in the neighbourhood are respectfully requested to communicate with Mr. Stirzaker, 101, Grange Road West.

MEDIUMSHIP.—We notice that this subject received considerable attention last Sunday. Too little attention is paid to the matter of conditions. Mediums should strive after the best gifts and the highest and purest forms of manifestation. The charge of "fortune-telling" would have no weight if mediums would be careful to reach the spiritual plane.

THE LIGHT IN THE TOWER.—In answer to numerous enquiries, we wish to announce that we can supply all the back numbers 73 to 77 (inclusive) containing the previous chapters of this interesting story.

The book entitled "The Grand Reality," quoted from in our columns lately, sells at 7/6, and can be obtained from Mr. E. W. Wallis.

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**J. J. Morse, Trance Speaker.** Will return September next. Present address, 541, Pacific Street, Brooklyn, N.Y., U.S.A.

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**Mrs. F. Taylor, Trance Speaker, 28, Council St., Vine St., Manchester.**

**Mr. G. Featherstone, Trance Speaker, 72, Netherfield Lane, Parkgate, near Rotherham.**

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**Mr. J. J. Vango, Psychometrist, Medical and Business Clairvoyant.** Hours, 12 a.m. to 4 p.m., or by appointment.—321, Bethnal Green Road, London, E.

**Mrs. Herne, Séances by appointment, 83, Buxton Rd., Stratford, E.**

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